AAP BETI

Volume 7

Kutbul Aktaab Shaikhul Hadith Hazrat
Maulana Muhammad Zakariyya Kandhlawi
(Rahmatullah Alayhi)

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Preface

All praise is due to Allah Ta'ala, Rabb of the worlds, Master on the Day of Judgement. May peace and blessings be upon our beloved Nabi Muhammad, Salallahu 'Alayhi Wasallam, his family and his companions and may it extend to every pious, Allah-fearing Muslim until the Day of Qiyaamah.

Indeed, there is no comparison to this treasure which has been gifted to us through the generosity of our spiritual mentor – Hazrat Shaikh Maulana Muhammad Zakariyya Rahmatullahi 'Alayhi. His humility and modesty permeates every page of this bequest. Even though we could never compare ourselves to him in any way, his humanity shines through every aspect of his life. His matchless knowledge and boundless wisdom emanates from every word of advice and every morsel of guidance.

We have reached the conclusion of the seventh volume of Aap Beti and have thereby also concluded the series. It is with sincere regret that we wave goodbye to this blessed opportunity of spending time in the company of our spiritual mentor through translating and editing this book. However, our hearts are filled with words of gratitude to Allah Ta'ala for having written this into our taqdeer.

"This is the Bounty of Allah which He bestows on whomever He Wills. And Allah is the Owner of Mighty Grace."

This book is bound to benefit all those who are linked to Hazrat Shaikhul Hadith Maulana Muhammad Zakariyya Rahmatullahi 'Alayhi through the path of Suluk. Moreover, it is bound to benefit any true seeker who is sincere in his quest. Let us never consider ourselves to be "knowledgeable enough". Remember this: *"Above every knowledgeable person there is one more knowledgeable."* [Surah Yusuf, 12: 76] We make dua that this book will prove to be a blessing and a mercy to each and every reader, Insha Allah, Ameen.

Allah Ta'ala – the Almighty and All Capable – is the only One Who is perfect. We are but human beings and therefore we are fallible. We thus humbly request that the reader should *"... overlook our faults, forgive us and have mercy on us."* [Surah Baqarah, 2: 286] We ask you to inform us of any grave errors which you may come across so that it may be corrected in future publications.

With great sincerity of heart we request that you should read this autobiography with the intention of gaining spiritual benefit, blessings and Noor and that you should not simply read it like a novel, as an amusement and pastime. There is great knowledge and wisdom hidden within its covers, but it

will only be discovered by one who has a sincere desire to progress towards the proximity of Allah Ta'ala.

We make dua to Allah Ta'ala to raise the ranks of our spiritual mentor, to reward him with the best of rewards and to accept his immense contribution to the Ummah of Rasulullah Salallahu 'Alayhi Wasallam. He has not left us as drifters ...

Oh Allah, grant him Your Favour and make him
Your Beloved.
Make his grave a garden of Jannah.
Shade him in the shadow of your Arsh on that Day when
there will be no shield to protect us from the sun.
Enter him into Your Jannah without reckoning and
–through Your Great Mercy –
may we share his blessed companionship in the Hereafter,
for You have promised us that we will be
amongst those we love.
Oh Allah, You have indeed favoured us
by giving us the gift of his guidance.
Our words can never express our gratitude to You.

"Then, which of the favours of your Rabb
will the two of you [man and Jinn] deny?"

We make dua that Allah Ta'ala will accept our humble efforts and ask that He will also extend His Bounties towards each and every person who has assisted in this publication. We ask

Him to guide us in each endeavour towards propagating and protecting this perfect Din. Insha Allah, Ameen.

"Allah Alone is the One who guides. He is sufficient for me. What an excellent Dispenser of affairs is He!"

Dhul Qadah 1432
October 2011
Lenasia
South Africa

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حَامِدًا وَّ مُصَلِّيًا وَّ مُسَلِّمًا

AAP BETI – VOLUME 7

AUTHOR'S NOTE

This series of chapters, which we have titled "Aap Beti", has become such a strange necklace around my neck. Although I had completed it on more than one occasion, I again find myself writing and continuing writing. There are two reasons for this: Firstly, friends are applying pressure on me to write it and secondly, I have been recalling more and more incidents about my Elders which I would like to share with others and which I hope would be recorded in some form.

Due to my ill health and my continued involvement in academic works I have not been able to give any special importance to this work up until now. Whenever people have told me about their interest in reading 'Aap Beti', I have always replied: "You simple people! Why don't you read the 'Fazaa'il' books? That is a real treasure! This is merely a lot of stories giving some information about the family."

Nevertheless, my surprise knew no bounds when I received the news, by word of mouth as well as through letters, of the

interest that some very prominent personalities have shown in this work. Originally I had never considered publishing these thoughts, but recently I received a letter from Hadhrat Maulana Mufti Muhammad Shafee, the Nazim of Darul Uloom Karachi and upon the insistence of friends I will quote it here:

"Respected Maulana Sheikhul Hadeeth Saheb

As salaamu alaykum wa Rahmatullahi wa Barakatuhu

The dates from Madina Munawwara, which you had sent to me as a gift, have reached me. I was very surprised that, in spite of your duties, busy schedule and the continuous crowds of friends and attendants around you, you still remembered a humble soul like me. I am so insignificant that I have practically spent my entire life in vain things and even in sinful activities. If I now ponder upon it, then even those deed which were supposed to be good deeds, lacked soul.

I have now reached a stage where I have become so weak that I am unable to perform my salaah while standing and I am now greatly dependent upon the sympathies and du'as of my Elders. May Allah keep your shadow over our heads for a very long time.

I have received your 'Aap Beti' which was published in Pakistan. I gather that it was sent to me at your direction. It is a treasure of admonition and warnings. The letter which you

had sent to the employees and teachers of Madrasah Mazahirul Uloom, which was published inside the book, was of great importance. Earlier today I gathered all the teachers at our Madrasah and read the letter out to them. All Praise belongs

belongs to Allah! It proved to be very effective. May Allah help us to follow its guidance.

I am greatly in need of your du'as.

Muhammad Shafee

19th Muharram 1394 Hijri"

Due to letters such as these, as well as the persuasion of certain Elders, I am starting my writing today, 13 Rabi' Al-Awwal 1394 (Madina Munawwara date), corresponding to 12 Rabi' Al-Awwal 1394 (Indian calendar), during the last hour of Friday, at the hands of Malik Hajji Abdul Hafeez (May Allah keep him safe from all ills and cause him to rise to very high ranks).

CHAPTER ONE

INTRODUCTION

May Allah richly reward Malik Hajji Abdul Hafeez and his father, Hajji Malik Abdul Haq and grant them nearness to Him and a good ending. They were amongst my great benefactors who, since 1383, placed a vehicle at my disposal every time I went to Hijaaz. The size of the vehicle depended on my needs. When we were to travel to Madina Munawwara with a lot of luggage and many companions, he granted us a large vehicle whereas a small vehicle sufficed in Makkah Mukarramah where we only needed to commute between the house of Saadi Saheb and the Haram.

While in Madina Munawwara, I did not need a vehicle and always returned it. I always stayed at Madrasah Uloom Shari'ah at the insistence of Hajji Sayed Mahmood, the brother of Sheikhul Islam Maulana Madani. I had a room there especially for my use. Afterwards, his son, Hajji Sayed Habib, who was the director of Awqaaf of Madina Munawwara, granted me the same residence. The Madrasah was directly opposite and outside the Haram Shareef and it was easy for me to proceed from there to the Haram in my wheelchair.

I have heard that at times, when Malik Saheb was informed of my arrival, he spent up to fifteen thousand riyals to purchase a new vehicle for my transport and comfort for as long as I stayed. He also specially fixed his son, Malik Abdul Hafeez, to

be my driver, in spite of his being a very busy man. For as long as my companions and I did not have a proper place to stay, he considered himself to be our host.

In 1381, Malik Abdul Hafeez's father first sent him to me in Saharanpur. I asked him if he could remember the date of his first visit to me and he replied that he could not, but that Taj Qaḍri would know, because he had accompanied him there. His father had sent him to Mufti Zainul Abideen with an instruction that his son should be sent to Saharanpur. Abdul Hafeez sent a letter to Taj Qadri regarding this trip to Saharanpur and I include his reply:

"In the first week of August 1961, Mufti Zainul Abideen sent for me and told me that Abdul Hafeez, the son of Malik Abdul Haq of Makkah Mukarramah, had arrived. Mufti Saheb knew that I had a visa for travel to India and said to me: 'I would like to send him with you to Hadhrat Sheikhul Hadeeth in Saharanpur for Bay'ah'.

I agreed to do this and we left from there two or three days later. We first went to Lahore where we stayed for two or three days at Sultan Foundry in order to obtain our foreign currency. We left Lahore at 12 o'clock and had to change trains at Amritsar. We finally arrived at Saharanpur at half past three that night. From the station we proceeded directly to the Madrasah where we met Sheikhul Hadeeth in the morning. At the time of drinking morning tea, I introduced

Abdul Hafeez to Hadhrat Sheikh and explained the reason for our arrival. Hadhrat Sheikh told me: 'You go to Raipur and leave him here'.

When I returned one week later and enquired about him, Hadhrat Sheikh said: 'I have not yet entered him into Bay'ah. You should ask him yourself whether he wants to, or not'.

He was still a young boy and did not give me a clear reply. Thereupon, Hadhrat Sheikh said: 'Take him with you to Raipur. I will come there tomorrow'.

Hadhrat Sheikh arrived in Raipur the next day, shortly before 'Asr and told me: 'Tell Abdul Hafeez to perform ghusl. I want to enter him into Bay'ah with Hadhrat Raipuri'. After 'Asr, Hadhrat Sheikh made him take bay'ah to Hadhrat Raipuri. Thereafter Hadhrat Sheikh left for Saharanpur and Abdul Hafeez remained in Raipur. A few days later Abdul Hafeez had to go to Delhi to visit Maulana Yusuf Saheb. I did not have a visa for Delhi and, after consultation in the Khanqah, it was decided to send him to Delhi with Shah Nafees Ahmad who was to leave for Delhi on the 20th of August 1961, from where he would leave with the iyyah for Lyalpur."

After the death of Hadhrat Raipuri, Abdul Hafeez turned to me (Hadhrat Sheikh). He accompanied Maulana Yusuf on his last journey to Pakistan. In 1385 Hijri, after Maulana's death, he returned to me in Saharanpur once more. Thereafter he

visited Saharanpur repeatedly. In 1386 he remained in Saharanpur with me during my final year of teaching in order to study Daura Hadeeth. On the 27th of Ramadhaan 1386, in spite of my own incompetence, I gave him ijazat for Bay'ah. May Allah grant him great spiritual progress. Ameen.

On various occasions, and in various contexts, I have previously stated that I was born on the 11th of Ramadhaan 1315 Hijri. As previously explained – I did not start any formal studies up until my seventh year. My grandmother used to scold my father quite heavily for this. She reminded him that by the time he had reached his seventh year, he was already a Hafiz of the Qur'an, while I was still roaming around uselessly like a buffalo. My father had only one answer: 'Whatever time he has to play around, let him play. The moment he puts his head under the yoke, he will only be able to lift his head up again at the grave'.

At the age of seven my lessons started. Initially, for a couple of days, it was done with love and affection, but thereafter my father's shoe took over in order to turn my attention towards learning. By the time I reached fifteen years of age, my temperament, and taste for learning had been awakened and by 1339 my love for learning was fully awake and increasing.

It is merely Allah's Grace (and outwardly my father's shoe-beatings) which made learning and knowledge the only interest in my life. I had a great dislike for attending weddings

and functions. On the other hand, I liked to wash the dead – even if they were strangers. I especially preferred washing the bodies of students who had passed away, to prepare them for burial, Kafan and to participate in their burial. Up until the time when my legs gave in, I always attended burials.

I already wrote about the time when my shoes were lost from the Madrasah. For six months I did not need a pair of shoes because there was no need to leave the Madrasah. My involvement with academic matters and research was so great, that I was even deprived of the good fortune of accompanying my two Elders, Hadhrat Sheikhul Islam and Hadhrat Raipuri, on Hajj, despite their desire for me to do so.

Despite this, the events among the students in 1382 Hijri disillusioned and frustrated me to such an extent that my passion for teaching left me and I resigned from the Shura of Darul Uloom Deoband. Maulana Minatullah, the Amir of Shari'ah of Bihar, knowing that this resignation was as a result of the strike in Deoband, sent me a message enquiring about my plans for the future. I replied: "Insha Allah, you will soon see what I am going to do. Insha Allah, I will not take any step that will bring any harm to any Madrasah, especially not to Darul Uloom or Mazahirul Uloom."

Allah's favours were indeed many.

وَ إِنْ تَعُدُّوْا نِعْمَةَ اللهِ لاَ تُحْصُوْهَا

"And if you should count all the favours of Allah, you will never be able to enumerate them all."

Allah has indeed been very kind in making it easy for me to visit the door of His House and the resting-place of His Rasul, Salallahu 'Alayhi Wasallam.

In 'Aap Beti' (Vol. 4), I spoke about my Hajj journeys. Since I started visiting Hijaaz regularly, there were constant calls from friends in Makkah Mukarramah, Madina Munawwara and especially from Pakistan, inviting me to visit. It has always been very difficult for Pakistanis to travel to India, but they are able to travel to Hijaaz with ease. No other country enjoys such ease in their travels to Hijaaz. It is very easy for them to go for 'Umrah. They often mentioned that "it is difficult for us to come to India and, likewise, it is difficult for you to come to Pakistan, but for both of us it is easy to go to Hijaaz". The brothers from England and Africa also found it easy to come to Hijaaz.

Since my eyes had practically ceased functioning at that point, there was hardly any academic work for me in India. For a Muslim who had no fixed duties and had to remain unoccupied due to circumstances, what place could be better than the Haramayn? It was for this reason that it became my wish to settle there. However, due to the insistence of the Madrasah authorities, those involved in Tableegh and some other matters, there was a delay in my migration.

Finally the moment arrived for me to take up permanent residence in Hijaaz. On the 18th of Rabi' Al-Awwal 1393 (22nd April 1973), I left Saharanpur in the company of Maulana Inaamul Hasan, Shahid, Abul Hasan, Habibullah and Ibrahim Mia Afriqi. We left in Babuji's car. Mufti Mahmood accompanied us until we reached Kandhla. We performed Fajr and left at 5.30am. We stopped at the grave of Maulana Muhammad Yakoob for about half an hour.

After that, we stopped at the bus terminus in Nanota for about ten minutes in order to lay the foundation bricks for the Musjid while the son of Hafiz Abdul Alaam recited from the Qur'an. We left at about 6.45 for the bus terminus at Thanabhavan. We spent some time driving around because the bus driver did not know the way, but eventually reached the grave of Maulana Thanwy at 7.35.

From there we left at 8.15 and arrived at Beryoon from where we again departed at 9.15. Twenty minutes later we arrived at Shamla. At 10.20 we were in Jinjana. We left Jinjana at 11.30 after spending about 15 minutes in shaking hands with the brothers. Finally we arrived at Kandhla at 12.30. All of us still had wudhu, so we performed salaah behind Maulana Inaam. After salaah I went to sleep while the rest of the companions went to the home of Soofi Iftikhar for lunch.

I woke up at 3 o'clock, performed wudhu, and entered the men who were waiting for me into Bay'ah. Thereafter I

entered the women into Bay'ah. We departed from there at 4.20 and performed our 'Asr salaah in the orchard of Hajji Qazi Abraar Saheb behind Maulana Inaam. I drank lassi while the others ate a meal consisting of about seven types of fruit, tea and cold drinks. Earlier I had made a condition with Qazi Abraar Saheb that only tea would be served. He went against this agreement and, on our way back, we declined his offer. I said to him: "Previously you broke your agreement with me. Now we will not come to your orchard."

Seven miles after leaving Kandhla, Babuji's car broke down and he left with Hafiz Abdul Aziz's car to Broat in order to fetch parts. Hajji Abdul Aleem Moradabadi, whose car was a part of the procession, then insisted that myself and Maulana Inaam, as well as our companions, board his car. He then sent us ahead. Together with his companions, he then awaited Babuji's car. Hajji Saheb instructed the driver not to drive fast and he drove so slowly that we only reached Ḍelhi at 9 o'clock that evening.

There was quite a cavalcade of cars. Apart from our car, there was one carrying the Aligarh brothers, one for the Moradabad brothers, Bhai Karamat Ali's car and lastly Babuji's car. Another vehicle was left behind for the women. It was to leave directly from Saharanpur to Delhi and arrived at half past nine.

The following morning (Tuesday) after the Fajr salaah, we left for Mahndi and stopped at the grave of Khwaja Baaqi Billah.

The following day we attended the grave of Hadhrat Qutbuddin Saheb. Upon our return, Maulana Asad Madani and his colleagues came to bid us farewell as he was to leave on a long journey that same evening.

Before leaving Saharanpur, I had instructed my friends in Saharanpur not to come to Delhi, but they did not take heed to my instruction. One after the other, Aqil, Salmaan and the others arrived.

Before Fajr on the morning of the 23rd of Rabi' Al-Awwal, Maulana Muhammad Umar, Abul Hasan, Shahid and the others, left for the airport with our luggage. They performed their salaah there. After salaah, Maulana Inaam, Maulana Ali Mia, the late Maulana Haroon, Zubayr and I, left for the airport in Bhai Karamat Ali's car. We had a lot of luggage, but because Hajji Abul Hasan, Hajji Naseeruddin, Bhai Karamat and Maulana Muhammad Umar were travelling with us to Bombay, we did not have to pay for any excess weight.

This humble one, through his own incompetence was no longer able to give a proper sermon, nor could he even make a loud du'a or take part in any Ijtimas. Up until this time, my travels had always been in the company of Maulana Inaamul Hasan, Maulana Yusuf or Maulana Abul Hasan Ali and these brothers performed those necessary duties on my behalf. However, this time around none of them were with me. About fifteen or twenty days prior to my departure, I had made the

request to Maulana Inaamul Hasan that Maulana Muhammad Umar should be kept free in order to assist me until I finally depart for Hijaaz. Both of them acceded to my request and Maulana Muhammad Urnar was kept free and at my service. That is the reason why he accompanied me to Bombay. I met Maulana Arshad (son of Sheikhul Islam) in Bombay. He had just returned from Hajj. Maulana Manzoor Numani and Maulana Imran Bhopali Saheb had also specially traveled to Bombay for my sake. May Allah richly reward all these brothers for the love and friendship they had shown towards me.

It was decided that my grand-daughters would perform Hajj later in that same year. Aqil and Salmaan were to travel with their wives. I met the brothers in Bombay and was very concerned about the Hajj arrangements, but I was assured that there would be no problems.

There is much detail in my diary concerning this journey. In short, we left for the airport at 3.30pm on Tuesday the 23rd of Rabi' Al-Awwal after Thuhr salaah in the car of Bhai Abdul Kareem and first performed 'Asr salaah at 4.30. After arriving at the airport, Maulana Muhammad Umar made a long du'a until 6pm. There was a huge crowd. I sat away from the crowd in a car until it was time to board the plane. After entering customs, the others left and only those who were to travel with me remained. They were: Maulana Shahid, Maulana

Habibullah Champarni, Maulvi Muhammad Ali Manyar Surti and Maulvi Ibrahim Mia Afriqi.

When we left Bombay the sun had already gone down, but as we rose it seemed as if the sun's setting was being delayed. Supper was served before Maghrib. We performed Maghrib on the plane, with iyyah, at 9 o'clock. I insisted that the group should perform salaah in jamaats of two-two each so that we do not cause any obstruction to the plane staff. Shahid did not heed my call because he felt that there was enough space for us all. He felt that no obstruction would be caused. As a result, we all read our salaah in one iyyah.

At 9.20 the plane landed in Dubai. I was not aware of any arrangements, but Maulana Muhammad Umar had told Habibullah that there was a strong possibility that someone may come to meet us in Dubai.

Maulvi Habibullah went to look outside from the back staircase of the plane. A young man entered the plane and walked towards me. He placed his hands on my shoulders and said: "You will have to disembark because there is a large crowd waiting for you."

When I realized that there was nothing I could do to avoid it, I asked my companions to bring me my wheelchair. They placed me in it and descended with me. As I descended, the pilot of the plane called out: "Five minutes! Only five minutes!" The

young man assured me that the plane would not leave until I was back in my place. After our return – more than five minutes later – there were still a few minutes left before take-off. I was placed in an airport cart and pushed along so fast that I feared I would fall out.

I have seen all the airports at Jeddah, Karachi, Lahore, Delhi and Bombay, but never have I seen the path so clean and level. After crossing three or four roads we entered a huge room. There was an old man standing at the door. He looked very frail and weak. The young man stopped my cart at the door and said to him: "This is the leader of our Tableegh movement. Shake hands with him." He came forward, greeted me with great love and affection, and then he entered the room. In a weak voice he told the people: "Let no-one get up from his seat. Remain seated. No-one will be allowed to shake hands. There will only be Bay'ah, and then du'a."

Nobody left their places. As surprised as I was at the cleanliness of the roads, likewise was my surprise at the obedience of the people to the voice of this old man. No-one moved. I have seen my uncle's era and the era of Maulana Yusuf as well as Maulana Inaamul Hasan. I remember how they had to shout instructions to the crowds, loudly, but still the crowds could not be controlled. I do not know what marvelous effect the voice of this old man had over these people that they remained seated.

I entered them all into Bay'ah, made du'a, and without any handshaking I left to go back to the plane. All Praise belongs to Allah! All of that happened, yet no more than eight or ten minutes had passed.

On my return to the plane, Meer Aal Ali Saheb, son of the brother of Meer Qamarul Hasan, handed me 200 riyals. I declined to accept it because of the difficulty of transporting foreign currency from country to country. Maulvi Ibrahim Afriqi informed me that those laws did not apply to South Africans. For that reason he accepted the foreign currency with the intention of giving it to me in Makkah Mukarramah. May Allah reward the giver as well as the person who acted as the middle man.

Upon our return to the plane the young man introduced himself as Altaf Hussain, a resident of Lahore, but working in a hospital in Dubai. He said to me: "Fifteen days ago I saw you in a dream and in the dream I saw myself entering into Bay'ah with you. When I saw you today, I immediately recognized you".

During all this coming and going, I noticed about eight or ten soldiers with shotguns, but none of them said or asked anything. I later heard that after he left me on the plane, he was stopped at about five different places on his return. He passed through each of them saying: "Now you may question me as much as you wish. I do not have the power (that

Hadhrat Sheikh has) to stop your tongues from questioning me".

We left Dubai and arrived at Dhahran at 11.45pm where we had to pass through customs. My companions entered the customs offices and, through the efforts of Bhai Akhtar Ali Saharanpuri, the customs officials came to the plane in order to check my passport and other papers.

We then left Dhahran at 12 o'clock and arrived in Jeddah at 1.50am. Bhai Ashfaq placed me in the airport wheelchair and brought me to Bhai Saadi's car. A considerable crowd had gathered in Jeddah. We proceeded to the home of Saadi Saheb, while some of my companions were still busy with their customs formalities at the airport.

I had requested my attendants to assure that not a single piece of my luggage should be sent ahead of me as unaccompanied luggage and that all customs charges should be paid in full in order for me to keep all my luggage items with me. However, in Bombay, Bhai Hajji Yakoob advised me to dispatch two of my cases one day in advance seeing as it cost half the amount of my overweight luggage. The luggage which we had booked in with us arrived one hour after us, but the two cases that were dispatched the day before caused problems. First they informed us that their chief was not there and that we should come back the following day. We gave the keys to the Jeddah brothers and left.

The following day they could not find my cases either. On the third day Iqbal Khalji and some of the others spent many hours trying to recover my cases. The airport officials examined the contents very harshly. They removed each and every article of clothing. They thoroughly looked through everything, criticizing and questioning every book. Some of my bottles of attar and some containers were lost in the process. One very beautiful velvet-covered container of attar bottles must have appeared too nice to resist and consequently became precious to someone else.

This problem arose with the customs officials every single year. Every time I passed through customs they enquired as to whether I am a dealer in attar, and every time five or seven bottles disappeared. On this specific journey there was no-one to intervene, so they took whatever they liked. I had a copy of 'Tarikh-e-Kabeer' and, after staring at it very thoroughly, without understanding, they wanted to know what kind of 'scratchings' these were.

After relieving ourselves and performing wudhu at Saadi's house, we went to make tawaaf. Thereafter we performed 'Esha salaah in the Haram and returned to Saadi's home. He asked whether we would like to eat and I eagerly accepted. I had at that point not eaten for about a week. Even then I could not guarantee that I would eat something. My companions ate kofta and bread while I ate kofta and fruit.

We had brought some very delicious looking food with us from Delhi, but I did not feel like eating anything else.

Two hours after Fajr, Bhai Salim arrived with his car. We had arranged to go with Abdul Hafeez's car to the Mas'aa to perform Sa'ee and I felt quite sorry to let Bhai Salim down. After performing Sa'ee, we returned to Madrasah Solatiyya. My companions had breakfast, but I did not join them. There was a very big gathering after 'Esha that evening. Shahid, Abdul Hafeez, Habibullah and Ismail (who had arrived in Makkah Mukarramah before us) slept in the 'diwan' of the Madrasah, while the others slept in the 'diwan' of Maulana Inaam Saheb.

Because of the heat, we had arranged to return to Saadi's house after performing tawaaf and to have our breakfast at Solatiyya.

On the 2nd of May, Bhai Salim invited many people to have supper with us. Among the guests were many of the Ulama of Makkah Mukarramah. The following day, the weekly Ijtima took place at Musjid-al-Khafa'ir and I took part in it. We arrived there after 'Asr. At that time I enjoyed good health and I was able to take part in all the Ijtimas in Makkah Mukarramah and Madina Munawwara. After the Ijtima, I returned to Saadi's house, performed wudhu and other necessities and left for the Haram. As I got out of my car, someone mentioned that Qazi Saheb had also just arrived.

May Allah reward Hajji Qazi Abdul Qadir with an elevated place in the Aakhirah. Since the time of Maulana Yusuf, whenever I arrived in Hijaaz, he would arrive a day or two before me and he always remained there for as long as I remained – regardless of the length of my stay. Because of his presence, I have experienced great spiritual and material comfort. His spiritual blessings, glad tidings of good news, as well as the favours he bestowed upon me are not to be mentioned. He would not approve of my disclosing these details. I have received a great deal of material help from him.

Readers may remember that Maulvi Naseeruddin once complained about me to my uncle saying: "Zakariyya gives no thought to what comes in and where it comes from. Neither has he any interest in management. He merely sits on the dastarkhan, inviting everybody, whether those people come to visit him specifically, to visit the Madrasah, or whether they are coming to visit some other people in the mohalla. To everybody he says: 'Come and eat with me.' He does that and I know nothing about it".

This same habit of Saharanpur is also with me in Hijaaz (Makkah and Madina), except that here the meal is served at night after 'Esha. May Allah richly reward Qazi Saheb. He took upon himself the job of finding out at 'Esha time how many people were to share the evening meal with us and sent a man to the market-place to purchase the necessary bread and

curry. Before the first serving finished, the new dishes were served.

I always felt very distressed at his absence from Pakistan because he was the very livewire of the Tableegh movement in that country and the head of the Shura. On many occasions I told him, directly and indirectly, that the Tableegh iyyah is harmed through his absence from Pakistan. I felt ashamed that, because of his attentions upon me, Pakistan's Tableegh is robbed of such an important person as he. This rested very heavily upon me. May Allah richly reward him and may the Tableegh movement in Pakistan not suffer due to his absence.

On that particular journey we experienced very hot weather – both in Saharanpur and in Makkah Mukarramah. This affected my health adversely and I had to undergo treatment all the time. Doctor Waheedul Zaman, who had attended the Ijtima at Khafa'ir, as well as a few other doctors, examined me thoroughly for a few days. In the end they declared that it was mere exhaustion which affected my muscles. Doctor Zaman was my appointed doctor in Hijaaz. He gave me an injection and warned me that without it there was a possibility of the illness becoming protracted. A second injection was given to me the following day. (My diary contains great detail about this incident. May Allah protect it from falling into the hands of Shahid, because he will probably print all the details.)

From the very day of our arrival in Makkah, the people of Madina Munawwara insisted that we go there. My illness, however, became so severe that neither my doctor nor my attendants were in favor of my travelling. Even Qazi Saheb objected and, because of all his favours upon me, I found it necessary to take heed to his advice.

Sayed Habibullah suggested that, in the event of my going to Madina Munawwara, I should travel by air. He offered to arrange for any number of tickets I may require for myself and my companions. I felt that this was not advisable because you had to be at the airport at least an hour before departure otherwise your booking would be cancelled. Maulana Asad experienced this on more than one occasion. Moreover, we would have had to arrange cars once again for transport from Solatiyya to Jeddah and again from the airport in Madina Munawwara to Shari'ah – and vice versa. For this reason I have always preferred to travel to Madina Munawwara by car.

On Saturday, the 19th of May, we left Makkah Mukarramah in Abdul Hafeez's car. With me were Qazi Saheb, Shahid, Habibullah, Abdul Qadir and Hasan. Some of the others left in Hajji Yunus's car with Maulvi Khan Saheb. The remainder of my companions left in Abdul Waheed's car with Muhammad Ali of Bombay. We performed Maghrib salaah at Mufarriqah and departed from there at 12.30 (Arabian time) with the agreement that we would stop for supper at Badr. However, I had made a promise to Shahid, Habibullah and the others that

we could stop at Masturah so that they could eat fish. When we arrived there, we found that the roads had changed. There were now two roads – one that lead through the town and passed the shopping area, and the other by-passing the town and shops altogether.

For the sake of pleasing Shahid, Abdul Hafeez mentioned that he needed to fill the car with petrol and would have to go into town. When we arrived in Masturah, Qazi Saheb vehemently objected to the fish-eating agreement and instructed that the car be filled with petrol and that we should leave immediately thereafter. Abdul Hafeez stopped the car at the petrol pump and bought some fish from the shop nearby. I told them: "I do not want to eat. Pull the car in front of the restaurant and go and eat your fish with chilies, salads and so on".

They left but Qazi Saheb at first remained seated. Upon my insistence he went inside to join them. While all this was going on, Maulana Sa'eed Khan Saheb arrived and asked: "What is going on here? The agreement was to go and eat at Badr!" We replied: "That agreement still holds. We had to fill up and the children needed a bit of relaxation."

Initially Qazi Saheb strongly opposed the whole fish-eating idea, but he soon became the children's leader.

At Badr I again declined the offer to eat. While the rest of the company ate, I performed wudhu and performed a few

rak'ahs of salaah by way of Esaale Thawaab for the Martyrs of Badr. A bed was prepared for me by spreading my bedding over two chairs which were placed together.

After performing Fajr salaah and drinking tea, we left at 9.30. At about 10.30 we made Ziyaarah of the grave of the Martyrs of Badr. At 11 o'clock we returned from the graves and left for Madrasah Shari'ah. We arrived there at 12.30. Soofi Iqbal, Maulana Inaam Kareem and Hajji Adnaan (the Nazim at the Madrasah) were awaiting our arrival.

Maulana Sa'eed Khan Saheb wanted all the cars to go directly to Musjid Al-Noor, but my car was brought to the back of the Madrasah where Soofi Iqbal Saheb had prepared some coffee which we all drank. After we had our coffee, we all made Ghusl and my companions all went for Ziyaarah and to pay their respects at the Rowdha Mubarak of Rasulullah Salallahu 'Alayhi Wasallam. Because of exhaustion, I lay down to rest. I only went at 4.30. On my previous visit I had broken my leg. This time around, because of this ailment, I was yet again deprived of going directly into the presence of the Holy Sepulcher from the Aqdaam Aaliyaa (blessed feet side). I chose, as my sitting place, the area on the eastern side of the Rowdha near Baab Jibra'eel.

It was my daily routine in Madina Munawwara to go for Thuhr salaah at 4.30 (Madina Munawwara time). Thuhr salaah took place at 5.30. At about ten minutes after salaah I left for the

house of Soofi Iqbal. While the others had lunch, Doctor Ismail and Soofi Iqbal stayed with me. They only went home after everybody else had left. Again I left for the Haram at 8.30 to perform 'Asr salaah and only returned at 9.45. I left for Madrasah Shari'ah where the general majlis (gathering) was held in the courtyard.

I always returned to the Haram at 11.30 and remained there until after 'Esha at 2.15. Thereafter it was time for supper with all the guests. Maulana Sa'eed Khan Saheb always wanted us to have our supper at Musjid Al-Noor, but because all the companions brought their food in order to enjoy the meal together with all the others, there was difficulty in getting everybody to the Musjid. For this reason, and upon the advice of Qazi Saheb, we had our supper at Madrasah Shari'ah for everyone's convenience.

During that trip we experienced a lot of heat. Musjid Al-Noor was a place where the wind was always blowing and for this reason we stayed there. We agreed that we would return to Musjid Al-Noor after breakfast at about one o'clock. This could not be, because breakfast turned out to be a long drawn-out affair. After Fajr there was a Zikr Majlis, then a short rest, and we only had breakfast thereafter. We had also agreed that after our return from Musjid Al-Noor, I would stay at Baqi', but the sun was so intense and unbearable that I started to develop a fever. Every Tuesday evening an Ijtima took place at

the Musjid. We always went there after Maghrib and remained there until after 'Esha salaah.

Hajji Muhammad Sa'eed Rahmatullah was the person responsible for arranging my tickets. He was also the man who went through all the efforts to extend my visas. This time around, he tried to arrange a residence permit for me since the day I arrived. He set in motion the applications through the good offices of Sheikh Muhammad Salih Ghazzaaz of Rabita (World Muslim Congress). He had previously requested for Saadi Saheb to make the application early due to the fact that it takes a lot of time in the offices. Saadi Saheb felt that we should wait with our application because Maulana Abdullah Abbaas was out of the country at that time. However, Sheikh Salih felt that this would cause an unnecessary delay.

It is indeed one of Allah's great favours upon me that, from the time of Hadhrat Gangohi onwards, the Elders had always showered and favored me with their spiritual attentions. Because of this, I had met Maulana Yusuf Binori on many occasions in Hijaaz. He was the Rector of the Darul Uloom in Newtown, Karachi. On every meeting with him, he showed me great kindness. He experienced absolutely no difficulty in entering Saudi Arabia and used to come to Hijaaz especially in order to spend the last ten days of Ramadhaan, or to perform Hajj. At times he would come during the course of the year as well.

He arrived in Hijaaz via Europe on the 30th of May 1973 after having attended the Ijtima in South Africa. He immediately set forth by car to Madina Munawwara and later told me: "While I was still on this journey, I made the iyyah that, upon my arrival in Hijaaz, I would first go to the grave of Rasulullah Salallahu 'Alayhi Wasallam, and thereafter I would meet with you and then I would meet the others".

Maulana stayed for quite a few days and, because of his presence, many of the Ulama from Makkah Mukarramah came to visit. It was Maulana's habit to come and sit at my place after 'Asr and because of that, the entire crowd that was with him also came to Madrasah Shari'ah. One of the teachers from the Haram in Makkah Mukarramah, Sheikh Sayed Muhammad Alawi Maliki, joined us for a few days.

One of the Ulama asked me: "For how long are you going to stay here?"
I replied: "I have a visa with permission to stay for three months."
Sheikh Muhammad Alawi Maliki remarked: "This cannot be!"

His father, Sheikh Alawi Maliki, was one of the most prominent Ulama of Makkah Mukarramah and he knew me through my book 'Awjazul-Masaalik'. His messages of greetings had always reached me through the Hujjaaj. He used to say: "If the author of 'Awjazul-Masaalik' did not introduce himself as a Hanafi, I would have thought he was a Maliki. We

find the details of the Maliki Madh-hab so well described and with such ease therein, that it would take a lot of time searching for it in our books".

On my 1383 visit, he sent his son, Sheikh Muhammad Maliki, to me on many occasions. After his demise, Sheikh Muhammad Maliki was appointed as the lecturer in the Haram in place of his father. Afterwards, whenever I visited the Haram, he would come to meet me with his students.

When Sheikh Muhammad voiced his surprise at my visa limitations, I replied that Saadi was trying to extend my visa. "Please discuss the matter with him".
He replied: "I will definitely speak to him".
When Sheikh Muhammad offered to help, I did not immediately accept his offer because I was afraid that there would be duplication if both sides were to lodge an application.

A man was going to Makkah Mukarramah and I sent a letter to Saadi Saheb in which I quoted my conversation with Sheikh Muhammad. Saadi Saheb immediately wrote a letter back to me saying: "Do accept his offer. You will not find a better man to act on your behalf".
He also sent a letter to Sheikh Muhammad, but I was not privy to its content. I sent a reply to Saadi saying: "Sheikh Muhammad has returned to Makkah Mukarramah, but he has promised me that he will meet with you".

I am unaware of what occurred after that. What I do remember though, is that as I sat down for Maghrib salaah on the 17th of June 1973 (16th Jumad Al-Ula 1393), Hajji Dildaar – an employee in Malik Abdul Haq's shop – came running to the Haram Shareef saying that Saadi had phoned him and that he wanted to congratulate me.
He said: "Your 'Iqaumah' (permit for residency) has been granted."

I was completely unconcerned with visa matters. I received the news silently and did not want to talk too much over there. When I returned after 'Esha, I discovered that Hajji Dildaar had practically informed the whole of Madina Munawwara.

Saadi told me: "Your residence permit is a miracle. There are people here who have been waiting ten and fifteen years. Some of them have recommendations from very prominent individuals, but still they are waiting."

Some of the officials were quite angry that this application of mine had even reached the King. King Faizal himself had instructed that the application be approved. The officials were surprised at how the application could have reached the King without their prior approval. Without doubt Sheikh Ghazzaaz and Sheikh Alawi Maliki had a hand in this. May Allah richly reward both of them.

Although the Iqauma had been approved, it only reached me a long time later. It was dated 23 Jumad Al-Ula 1393.

It had always been my desire to attend the Ijtimas in Raiwind and Bhopal. I had also made the intention of attending the Ijtimas at Calcutta and Rae Bareilly. However, every time I wanted to leave, something or the other would prevent me from going. On that specific occasion, the people from Raiwind suggested that I attend their Ijtima upon my return from Hijaaz, and from there move on to Saharanpur for Ramadhaan. The brothers in Pakistan had made the promise that they would arrange my visas for me.

The Indian Consul in Jeddah refused to grant me permission to enter Pakistan, saying it was out of his hands. He had just been appointed that post and did not know the laws yet.

Qazi Saheb, Mufti Zainul Abideen and Maulana Asad felt that I did not need the permission of the Indian government in order to pass through Pakistan while in transit. On the 23rd of June Maulana Ali Mia arrived in Madina Munawwara after his Rabita-sponsored trip to Afghanistan, Iran and Lebanon. He felt that, because Pakistan was one of the countries that was omitted from the list of countries that we were allowed to travel to according to our passports, I should under no circumstances travel to Pakistan without the permission of the Indian Government.

Qazi Saheb insisted: "I have travelled to many countries where I had no permission to go. If you are in transit, there is no problem."

Maulana Asad agreed with him saying that he himself had traveled to many countries like that. On the 12th of August, Mufti Zainul Abideen arrived in Madina Munawwara. He said that the necessary documents for travelling to Pakistan had been organized and that it must have been sent from Pakistan already. However, telegrams started to arrive from Pakistan giving various reasons for the delay in the arrival of the documents. Both Qazi Saheb and Mufti Saheb insisted that the documents must have been sent already.

On the 23rd of August, Mufti Saheb and his wife left for Makkah Mukarramah. That evening he called to say that the Pakistani Consul was asking who Zakariyya was. The question was directed from the Karachi office to Jeddah. They simply wanted to know who this Zakariyya was. This surprised Qazi Saheb very much because he had received a letter from Bhai Yusuf Rangwala, dated 15th August, stating that the papers had been sent. This caused a great confusion.

A man from the Indian Consulate promised that I would be given one month to travel to Pakistan and that he would personally add fifteen days extra. Quite by chance he met up with Doctor Zafeer Saheb and wanted to know from him who this man Zakariyya was. In his description, Doctor Zafeer

Saheb must have given him a highly exaggerated account of me, pointing out the large number of mureeds I had in India and Pakistan, whereupon this consulate official got cold feet and said: "I am not in a position to grant permission to such a well-known personality."

On Saturday the 25th of August, upon the advice of Qazi Saheb, we left Madina Munawwara in a vehicle belonging to Maulana Abdullah Abbaas. We were en-route to Makkah Mukarramah with our luggage. In the meantime all efforts to obtain permission from the Indian Consul and to obtain visas for Pakistan continued. My companions left in Abdul Waheed's car. We performed our Maghrib salaah at Badr and arrived at Saadi's place in Makkah Mukarramah at around four o'clock. We quickly performed wudhu and left for the Haram where we first performed 'Esha salaah before performing tawaaf.

We performed our Sa'ee at two o'clock and then went to our room at Solatiyya. The rest of our companions only arrived later because Muhammad, the son of Malik Abdul Haq, had arranged a huge breakfast in which, I believe, no less than twelve different dishes were served. I admonished him for having gone so far out of his way to prepare such a lavish breakfast when he had no money and must have borrowed money to do so.

The time for the Ralwind Ijtima was by then quite near, hence

I thought it advisable that Qazi Saheb and Maulana Sa'eed Ahmad Khan Saheb should leave on the 9th of September 1973. The Ijtima was scheduled to take place on the 16th, 17th and 18th of September. It was then also decided that I should await the arrival of Aqil and Salmaan, who were coming by boat.

I already wrote that, due of the intense heat, I used to sleep at Saadi's place at night. Meals were served at Solatiyya after 'Esha salaah and, according to the established practice, a collection was held afterwards. Many brothers bought their own food. I had made my own arrangement for about twenty to twenty-five people every day.

In the evenings after supper I used to go for tawaaf. As a result of my leg being incapacitated, I used to perform tawaaf in a wheelchair. For this tawaaf I needed Saadi to be with me, because he had the written permission for such a tawaaf. Although he had made quite a few photocopies of the document, it was still preferable to have him with me because the director of the Haram and all the police officials knew him. They gave the other people a hard time, but when Saadi was with, they easily allowed us to go. Every time I performed this tawaaf, a fight would erupt between Hasan and Abdul Qadir about who should be pushing my wheelchair the most. For this reason I allowed them each four tawaafs ... but still they would try to do more.

Qazi Saheb used to perform his tawaaf by day and he used to personally keep control over me to ensure that I had some sleep as well. For this reason I did not perform tawaaf until after eight o'clock (Makkah Mukarramah time). These tawaafs were performed for my Elders, relatives, friends and benefactors.

Aqil, Salmaan and Abul Hasan, together with their wives, arrived in Jeddah on the 27th of Sha'baan (24th September). I could not go the Jeddah to meet and collect them. How could I?

A certain doctor, who resided in Makkah Mukarramah, and attended to the Hajjis upon their arrival at the docks, met and collected them on our behalf.

He came to Solatiyya one evening just as we were sitting down to eat and called Bhai Shameem. Shameem did not go out to see him, but called him inside instead. When Shameem saw him, he praised him greatly and explained who he was. I told him: "You have come at a very opportune time. It is a good thing that I have called you in. There are some ladies arriving on tomorrow's boat. It will be greatly appreciated if you can lend them all the help you can."

He asked: "Are these the same ladies Bhai Abdul Qadir mentioned to me?"
I answered: "Yes. Bhai Shameem wanted to go with."

He replied: "When I go to the docks tomorrow, come with me in my car."

By that time Abdul Qadir had already left for Jeddah. Shameem went with the doctor as agreed. The dock security officials thought that he was the doctor's assistant. He went onto the boat, after having made a prior agreement with one of the laborers regarding the carting of the goods.

Saadi, Mamu Yamin and others went to receive the children in Jeddah. They made a telephone call to establish what time the boat would dock, and stayed over at Bhai Shuja's house. Abul Hasan and Mufti Mahmood stayed in the customs hall because of the luggage. The boat arrived at 3.30, and Abdul Qadir went with Doctor Saheb, organized the passport formalities, and then took the passengers to the house of Bhai Shuja. Bhai Hajji Muhammad Sardar organized the goods to be sent to Madina Munawwara.

Saadi quickly went to the office of the Mu'allim's wakeel and, after completing all the required documents, he took all the other passengers to Bhai Shuja's house. There they had their meals. They finally arrived in Makkah Mukarramah at 5 o'clock that evening. I had just returned after performing my nightly tawaaf.

The first day of fasting started on Thursday. In Delhi it started on Friday. We had arranged that, during the month of

Ramadhaan, we would have supper at Bhai Salim's place every evening, after which we would go to Saadi's place. That Friday night, just after I had fallen asleep, I was woken up by Abul Hasan. He was crying as he brought me the news that Haroon had passed away at half past eleven that evening.

They had called from Nizamuddin to Bombay so that I could be informed. Hajji Yakoob was always ready to perform such a task. May Allah reward him abundantly. He wrote a message in the form of a letter and sent it to the airport, from where a plane was departing for Jeddah that same evening. The note was handed to a good friend of mine, Doctor Zafeer Saheb, with the instruction that it contained a very important message to me. Upon his arrival in Jeddah, he handed the note to Dawood Sa'ati who in turn called Solatiyya, but he received no reply. Thereafter he called Mamu Yamin, who in turn called Saadi's place and informed him that a very important note had arrived with Doctor Zafeer for my attention. Dawood then read the letter to Abul Hasan and Saadi over the phone.

I instructed both of them: "Do not inform the children or the people of the house of this news, otherwise the Sehri meal will be wasted. Tell them after Sehri. Do not wake the ladies up to give them the news either."

Aqil and Salmaan were not told at Sehri time but they could sense by the atmosphere that something was wrong. They

were informed after Sehri and were asked not to tell the women. I do not know how, but the women received the news after Sehri. After rising from my sleep, I called them all together and, as was my habit from long before, I told them: "You know my ways. It is a natural thing for anyone to feel sorrow and grief at a time like this, but crying is of no benefit to yourselves or the deceased. Go and sit down for the whole day and recite something for the Esaale Thawaab of the deceased and perform 'Umrah from Taneem tonight."

It had been their daily routine to go to Taneem at night in order to perform 'Umrah for some time. They usually left in the other car. May Allah richly reward them for following my advice. By the time I reached Solatiyya that morning, the news had already spread all over Makkah Mukarramah. There were hundreds of people and all of them were saying: "This is a big misfortune. We are very much saddened. What happened? When did it happen? How did it happen?"

I addressed them: "It is a natural thing to feel sorrow and grief, but neither does it benefit the deceased nor am I consoled by it. Tell me, after having heard the news, what gift did you send him? I do not like to busy myself in useless conversation regarding this calamity. If you so wish, you may go and perform 'Umrah on his behalf ... or at least a tawaaf."

Everybody got up from their places and went away. That evening when I went for tawaaf after 'Esha, there was an

exceptionally large crowd with me to perform 'Umrah. One by one the cars started arriving. Afterwards, when I asked those friends of mine what they had sent to the late Haroon, I discovered that, without exaggeration, more than a hundred 'Umrahs were performed. May Allah reward these friends of mine in abundance.

Some of them performed two or three 'Umrahs during that day. Thereafter I continued receiving the good news of twenty to thirty 'Umrahs that were being performed daily.

On the 15th of Ramadhaan we left for Madina Munawwara. There too I continued to receive the glad tidings of numerous khatams of the Qur'an, as well as other Esaale Thawaab in the form of charity. Allah was indeed very kind to the deceased who received so many 'Umrahs, and if we consider the Hadeeth:

عمرة فی رمضان کَحَجَّةٍ

"One *'Umrah in Ramadhaan is equal to a Hajj with me"*... then one can realize the extent of the reward.

My usual routine while in Hijaaz was to spend half the month of Ramadhaan in Makkah Mukarramah, for the sake of the 'Umrahs, and to spend the other half of the month in Madina Munawwara, for the sake of performing Itikaaf in Musjidun Nabawi.

On this specific occasion I left Makkah Mukarramah after Taraweeh, together with the children. We ate Sehri at Badr, slept a little and then performed Ziyaarah of the martyrs of Badr. We arrived in Madina Munawwara at 3 o'clock.

Two rooms had been arranged for the ladies at Soofi Iqbal's place. In the bigger one, Aqil and his family resided, while Salmaan and his family occupied the smaller one. Abul Hasan shared my room with me, while his wife shared a room on the top floor with Soofi Iqbal's wife.

At the beginning of Ramadhaan the news of the sighting of the moon was received very late, hence, in Madina Munawwara the recitation of the Qur'an khatam only started on the second night. It is the practice in the Haramayn to recite one Paarah per night. One Imam would recite the first half of the Paarah while performing the first ten Rak'ahs, while the other Imam would recite the second half of the Paarah together with the next ten Rak'ahs. I was under the impression that we would be able to continue the khatam in Makkah Mukarramah upon our arrival, but on the 16th night we found the Imam reciting the 17th Paarah.

This was due to the fact that they had commenced the recitation of the Qur'an khatam on the first night of Ramadhaan. Another reason for this was the fact that the Imam in Makkah Mukarramah recited one Paarah daily, irrespective of whether the entire Qur'an khatam would be

completed by the end of Ramadhaan or not, whereas in Madina Munawwara, the Imam would recite a little extra daily in order to complete the entire khatam by the 29th night.

Be that as it may, we missed out on two Paarahs. These were recited for us by Salmaan on the 23rd night, during Itikaaf. On that night my companions were told not to make iyyah (intention) for Taraweeh behind the Madina Munawwara Imam. They had to make iyyah for Nafl, and Taraweeh was performed afterwards. The 23rd Paarah was then recited by Salmaan in four Rak'ahs.

Maulana Asad and Maulana Arshad were also in Madina Munawwara. On a previous occasion during Hajj, Maulana Asad promised Habibullah that he would come to Madina Munawwara during Ramadhaan and that he would bring me with him. So, after a long tour of South Africa and other countries, he arrived in Madina Munawwara a week before us. Maulana Arshad in turn, arrived from India. I had met both of them in Makkah Mukarramah after their arrival, and upon completion of their 'Umrah, they departed for Jeddah and Madina Munawwara.

Previously I made mention of the fact that Maulana Yusuf Binori used to spend the last ten days of Ramadhaan in Madina Munawwara on an annual basis. He also arrived on the 20th of Ramadhaan that year.

The Itikaaf area in the Madina Munawwara Haram lies between Baabus Saud and Baabul 'Umar and from there to Baabul Majeedi. This particular time around, my spot was slightly away from Baabus Saud. A short distance away was Maulana Asad's spot and on the other side of Baabul 'Umar was Maulana Binori's. After Taraweeh both of them used to come and sit with me for a short while before returning to their own places to busy themselves with their duties and 'ibaadah.

On the 26th of Ramadhaan, news reached us of the Arab-Israeli war.

Maulana Binori immediately decided to have a Bukhari khatam the following day. I could not see how that was possible.
I asked: "Where will you find readers for the Bukhari khatam? Where will you get the Paarahs?"
He replied: "There is a very large group of Ulama in Itikaaf this year. The majority of them are with you and a few are with me."
I was still unconvinced, although I had heard that a very large group of people had come from various parts of the world because of my presence in Madina Munawwara. However, I never thought that there were so many Ulama amongst them.

Maulana Binori promised to organize the Paarahs. He sent some people to gather Paarahs from various Madrasahs since

early that morning. I was completely surprised when the khatam started at four o'clock. By six o'clock (Madina Munawwara time) the khatam was completed. Salaah commenced at 5.30. After the khatam, Bhai Abdul Hafeez led the du'a. I believe it was due to the blessings of Maulana Binori that, that very same evening, it was announced over the radio that the war had ended.

During that particular year, many people had come to spend Ramadhaan in Madina Munawwara. It was entirely due to my own incompetence that I told my guests: "This is not Saharanpur. Please make your own arrangements for residence and food."

Madina Munawwara had no place where so many people could be housed together, hence my attendants made their own arrangements in various places. However, Qazi Saheb's merciful heart could not tolerate that all of them should make their own arrangements – even in Itikaaf.

I instructed him to collect forty riyals from every person for whom he was to arrange food for the ten days. I told him that those who refused to pay should not be fed, but he first wanted to speak to me.
He said: "Hadhrat, take all these people as your guests during the days of Itikaaf"... I refused.
He then asked Abul Hasan to make the announcement, as he did not have the courage to do so. I told Abul Hasan to

announce that Qazi Saheb would only make arrangements for those who paid the sum of forty riyals. After the announcement many people made their own arrangements because they felt that they could get by with spending only one riyal daily for Sehri and Iftaar.

I told Qazi Saheb: "If you wish to allow anyone to join the mess without payment, you may do so with pleasure. As for those who have paid ... If after Ramadhaan you wish to give them their money back, you may do so with pleasure. I made this announcement because without it there would have been so many people that it would have been very difficult to arrange meals for them all. One or two persons can easily cook for forty to fifty people, but when the crowd is over two hundred it becomes exceedingly difficult."

Qazi Saheb finally approved of the idea. After Ramadhaan he returned the money to every person who had paid. He only kept the money of those who refused to take their money back.

On the 15th of Ramadhaan, upon leaving Makkah Mukarramah, it was agreed that I would return to Makkah Mukarramah in the event of Maulana Inaamul Hasan or Maulana Ali Mia arriving from India. I would then stay until Hajj. However, after Ramadhaan the fever took hold of me so severely that I had no inclination towards travel. My Makkan friends insisted that I come for Hajj, and even though the

brothers in Madina agreed that I should go for Hajj, they did not want me to leave Madina Munawwara. I also wanted to go, but my illness robbed me of my courage.

On the evening of the 12th of Dhul Qadah, I had a dream in which a man said that Rasulullah Salallahu 'Alayhi Wasallam sent a message to Qazi Abdul Qadir that they should not pressurize Zakariyya to go for Hajj.

Qazi Saheb also had a dream, while in a state between wakefulness and sleep, that Rasulullah Salallahu 'Alayhi Wasallam distributed ihram sheets.
He explained to me: "You were also standing there, but he did not hand an ihram to you. I (Qazi Saheb) thought to myself: 'How is it that Rasulullah Salallahu 'Alayhi Wasallam did not give an ihram to you?'"
I told him: "Well, now you have also seen that I should not go for Hajj." My friends, however, continued to insist, but I did not go.

Maulana Inaamul Hasan left by plane from Bombay on the 10th of Dhul Qadah (4th December) and arrived in Dubai on that same day. From there he left by boat with Zubayr, Soofi Iftikhar, Master Mahmood Saheb and Zubayr's wife and sister for Jeddah. The travel of these two grand daughters of mine had not been agreed upon in my presence ... otherwise they could have left with Aqil. It was only after the others had left that Maulana Inaamul Hasan came up with the idea that these

two should also go and perform Hajj together with their two elder sisters. I would not have agreed to their travelling, because both of them were very young and each one had a small baby with them. However, in the end I felt that it was a good idea that they should also perform their Hajj and get it done. The Hajj that year was a very difficult one for the aged and the weak ones.

After staying two days in Dubai, Maulana Inaamul Hasan departed for Sharjah on the 7th of December. On the 8th he went to Abu Dhabi, and returned to Dubai on the 9th. On the evening of the 9th he left for Jeddah and arrived there at 6.15 that same day. Maulana Muhammad Umar, Mamu Yamin, Za'eem Khaseem and Shahid went with Saadi to welcome him in Jeddah and together they left for Saadi's house. Bhai Shameem had insisted that Saadi should bring them directly to Solatiyya, but when they phoned Solatiyya, they received no reply. They sent someone over but found only Mufti Zainul Abideen sleeping there, so Maulana Inaam and his party slept at Saadi's house.

The following morning at 2.30, after having breakfast, they went with Maulana Abdullah Abbaas's car to the Madrasah. When they reached the Madrasah, the annual Ijtima had already started. Shameem took them directly to the Musjid. Maulana performed his 'Umrah after 'Asr. Zubayr and the ladies arrived in Makkah Mukarramah on the 18th of Dhul Qadah.

It was only upon his arrival in Makkah Mukarramah that Maulana Inaam learnt of my illness and that I had decided not to perform Hajj that year. He immediately made the intention to go to Madina Munawwara. I prohibited it, but still he arrived in Madina Munawwara after 'Asr on Sunday the 22nd of Dhul Qadah. Zubayr, Maulana Muhammad Umar and Mufti Zainul Abideen were with him. There was no accommodation available for them in the Madrasah, so they left for Musjid Al-Noor after 'Esha. On that Monday morning they returned to the Madrasah and left again after having lunch and performing Thuhr salaah. They arrived back at the Madrasah again after 'Asr and stayed there until after 'Esha.

All these brothers left for Makkah Mukarramah on Tuesday morning, the 24th of Dhul Qadah, in Abdul Hafeez's vehicle. Salmaan and Aqil had left their wives at five o'clock on the morning of 19 Dhul Qadah. Qazi Saheb, Abul Hasan and Habibullah finally left for Makkah Mukarramah on the 6th of Dhul Qadah, after having given up hope that I would perform Hajj.

Maulvi Ismail Badat, Doctor Ismail Yahya of Karachi, Abdul Waheed, Doctor Shaheeruddin, Maulvi Sulayman Pandor, Soofi Iqbal and Ahmad Nakooda remained with me and missed their Hajj because of me. May Allah reward them with a good reward in place of that Hajj.

After Hajj, Aqil, Salmaan and Abul Hasan, together with their

wives, left for Jeddah from where they boarded the boat, 'SS Mohammedi', on the 16th of Dhul Hijja. They arrived in Bombay on the 26th.

Shahid left with me by plane. For the sake of his family and his parents and contrary to his feelings, I had requested that he also leave with Aqil and Salmaan by boat. He could then get a refund on his air ticket in Bombay. However, his parents, together with Maulana Inaamul Hasan and his wife and sister, arrived in Makkah Mukarramah and it was then decided that he should return with his mother and sister. For that reason he went to Jeddah to see Aqil and Salmaan off. There was a two day delay, and that was why the trip to Bombay took ten days instead of eight.

It is indeed a strange situation that the 'SS Mohammedi' ran short of fuel. Both Jeddah and Aden refused to supply them with more fuel. The Captain then contacted the French port of Djibouti, from where they eventually received their supply of fuel. This was the cause of the delay.

One week before their arrival in Bombay (on the 26th of Dhul Hijja), Khalid Ansaar went to Bombay to meet and welcome them. I was always very much against this 'welcoming' business. Actually, the aim is to have a holiday and then they call it 'welcoming'. It is a useless practice. They take off for a whole week, and for that entire week they become a burden upon the necks of others. This is most inappropriate.

They left Bombay on the 'Dehradun Express' on the 27^{th} of Dhul Hijja and arrived in Saharanpur on the 28^{th}. Between Meerut and Saharanpur, there were riots and unrest. The train arrived about eight hours late and this caused the people of Saharanpur great distress.

At four o'clock on the 24^{th} of Dhul Hijja, Maulana Inaamul Hasan left Makkah Mukarramah for Madina Munawwara in Abdul Hafeez's van. Maulana Muhammad Umar and his companions accompanied them. They performed Thuhr salaah at Badr and had lunch, consisting of Badri fish and other dishes. After lunch, they visited the Martyrs of Badr, performed 'Asr at the Musjid Arees, Maghrib at Musjid Al-Noor and 'Esha at Musjidun Nabawi. They left the ladies at the house of Soofi Iqbal, in the room that was vacated by Aqil. Maulana himself stayed at Musjid Al-Noor. They used to perform Fajr and Thuhr there and come to Madina in time for 'Asr, to return again after 'Esha. Daily after 'Esha and supper, we spent about two hours in consultation. Whatever matters were brought up in my presence and in their daily discussion at Musjid Al-Noor were finalized and resolved in these Shura meetings.

For a couple of days Maulana did not feel very well and instead of his coming to my place, I went to Musjid Al-Noor. All Jamaats were generally dispatched from Musjidun Nabawi, but due to some problems, they were dispatched from Musjid Al-Noor. On the 1^{st} of Muharram, I went to Musjid Al-Noor

very early in the morning and returned from there after 'Asr, as that was the fixed time for my majlis. The following day was a Friday and I excused myself from going. For that reason I went early the next morning, so that I could shake hands as a farewell send-off for the Jamaats.

During these discussions an important point that needed to be settled was the issue of retaining Musjid Ibn Ladin as headquarters in Jeddah. This was a decision that was long overdue and in the end it was decided to continue to hold the weekly Wednesday Ijtimas there, but that sleeping arrangements will be made at Musjid Aqeeq. This was due to the fact that some unpleasant incidents had occurred at Musjid Ibn Ladin because of the people sleeping over there.

Maulana Inaamul Hasan left Madina Munawwara on the 24th of Muharram 1394 (16 February 1974). His two sons were to leave by boat on the 22nd of February and he was to fly to Sudan. However, he could not obtain a visa for Sudan and his trip was therefore cancelled. From a telegram which was sent by Hajji Yakoob Saheb in Bombay, we learnt that Shahid and Zubayr, together with their wives, had arrived safely in Bombay on the 4th of March 1974.

Because Maulana's trip to Sudan had been cancelled, he left Jeddah by air to Dḥahran, where he stayed over for one day. From there he left for Bombay and arrived there at three o'clock on the 27th of February. There was quite a crowd

awaiting him at the airport. He made du'a and then they left for Khokh Bazaar Musjid. An Ijtima was to be held at the Jaama Musjid that evening. There he addressed the audience.

During his four day stay, he also visited Poona, Bhemri, Bandra and Gora Gaon. It had been previously decided that he would stay in Bombay for a few days to await the arrival of Shahid, Zubayr and their wives. During this waiting period he visited many places around Bombay.

He finally left Bombay on Tuesday, the 5th of March (11 Safar) and arrived at Nizamuddin on the 6th of March, together with Shahid, Zubayr and their wives. Shahid and his sister arrived back in Saharanpur on the 11th of March.

CHAPTER TWO

MY TOUR OF INDIA

Up until now I have been writing about my Hajj journey of the year 1345. Now, for the first time I am writing about my travels to India. The reason for this is because, on the 23rd of Jumad Al- Thani, I was granted permanent residence in Saudi Arabla. This meant that, from that day onward, my actual home would be Hijaaz and my temporary home would be India. Once a person receives permanent residence in a country (iqaumat) it is not possible for him to leave that country for more than six months in a ,ear, otherwise the iqaumat would be automatically cancelled.

Since the demise of the late Haroon, my most sincere friend, Qazi Abdul Qadir, tried to persuade me to go to Nizamuddin that very Ramadhaan. For the sake of Haroon's children I also wanted to go, but I could not understand the reason why I should go so soon. I asked him why he wanted me to go instantly ... after all, Maulana Inaamul Hasan was there and moreover, whatever fate had decreed ... it had come to pass. Qazi Saheb could not give any reason for the urgency except to say that his heart felt that I should go.

I have always held up my dislike of travelling as an excuse, especially during Ramadhaan, while in fact the true reason was that it was almost unbearable for me to travel.

Furthermore, Maulana Inaamul Hasan was to arrive in Hijaaz, and at the beginning of Dhul Hijja, Maulana Ali Mia was also expected to arrive in order to attend a Rabita conference. I had to consult with them before making any decision and felt that I could leave with them after Hajj if need be.

I had been receiving letters from Delhi and Mewat, requesting my presence, but nobody could explain any need for the urgency. I always felt that I could do far more for the deceased by staying in Hijaaz than I would be able to do in India. Both Maulana Inaamul Hasan and Maulana Ali Mia had requested that I go to India. They made mention of the fact that, seeing as I had spent my previous Ramadhaan in Arabia, my trip to India should be planned in such a way that I could spend Ramadhaan in Saharanpur. I did not really give it much thought, because there were so many friends in India with whom I could spend my Ramadhaan usefully and they could make all the arrangements. The main purpose of my trip was to meet with Haroon's children, yet I could not ignore the possibility of what these brothers had suggested.

It was therefore decided that I would plan my travel to India in such a manner that I could return within six months. When the Pakistani brothers heard of my trip to India, requests started pouring in from there for me to visit Pakistan as well, seeing as my Sha'baan trip had to be cancelled.

Maulana Asad Saheb arrived on the 14th of Rabi' Al-Awwal (6 April 1974) in order to attend a special Rabita meeting. Maulana Abul Lais and Qazi Saheb were with him. This happened after a meeting of Muslim leaders in Lahore. After the Rabita meeting, Maulana Asad and Qazi Saheb came to Madina Munawwara and agreed that I should definitely go to Pakistan. I felt that, while I did not have permission from the Indian government to go to Pakistan, I should rather not go there.

Maulana Asad promised to acquire this permission for me upon his return to India. I received a telegram from him on the 15th of May that instructions had been sent to the Indian Consulate in Jeddah to have Pakistan written into my passport, as well as into the passports of two of my companions. I received another telegram with a similar content on the 20th of May. When we checked with the Indian Consulate in Jeddah, we found that permission had been granted.

During the previous Sha'baan, the Pakistani brothers were convinced that a visa would be granted. This time around, they were even more confident. Through their efforts I received a visa for the following places in Pakistan: Abottabad, Karachi, Raiwind, Rawalpindi as well as Dhadiyan and Lyalpur.

On the 25th of May (3 Jumad Al-Ula 1374) I left Madina Munawwara for Makkah Mukarramah. We travelled in the

cars of Bhai Yunus Dehlawi and Maulana Mahmood Abbaas. With me were Maulana Ali Mia, Qazi Saheb and a few companions.

We stopped over at Badr for about twenty hours at the request of Doctor Ismail (who was a doctor in Badr at that time). We slept in the courtyard of Musjid Arees, visited the graves of the Martyrs of Badr the following morning, and left Badr after 'Asr that day. We arrived at Solatiyya at 2.45 that same evening.

Bhai Salim had organized a lavish meal for us which consisted of many chickens. According to him, chicken was much cheaper than mutton. That was certainly true, because the cost of mutton was 12 Riyals per kilogram, while chicken cost only 4 Riyals per kilogram. (Upon writing this book [Safar 1395] the cost of mutton in Madina Munawwara stands at 18 Riyals per kilogram, while chicken costs 6 Riyals per kilogram.)

After supper that evening, I sent Maulana Ali Mia to the house of Maulana Abdullah Abbaas Saheb. After the rest of us completed our 'Umrah, we arrived at Saadi's house at 6 o'clock. The time limit for my return ticket had expired a few days earlier. We had sent someone to Jeddah for a renewal, but it was discovered that no extension was possible. We were therefore forced to submit it as a deposit for a new ticket to Jeddah, Karachi, Lahore and Delhi. Even though this cost a lot

of money, it at least prevented the old ticket from being wasted.

Maulana Ali Mia accompanied us from Madina Munawwara, but he had to return directly to India, whereas we still had to travel to Pakistan. On the 5th of June he flew to Bombay. From there he went directly to Indore to attend the Nikah of Maulana Mu'eenullah's son and daughter. By Sunday he was back in Bombay. On Monday he went to Delhi and on Tuesday he was back in Lucknow.

We left Jeddah on the 22nd of June. Even though there used to be a lot of delays in departures during that year, we were fortunate enough to leave on time. The Jeddah brothers wanted me to come to Jeddah on the Friday and stay over before travelling further, but Qazi Saheb declined this invitation. He was very concerned about my comfort and felt that this would exhaust me. May Allah grant him great reward.

We left Saadi's place at 10.30 and arrived at the airport at 11.30 in Abdul Kareem (the engineer's) car. At that time, Abdul Hafeez was in Beirut. Before his departure for Beirut, he had promised to be back in time to accompany me to Pakistan and India. Unfortunately he did not make it back on time.

May Allah also grant Doctor Zafeer a great reward. Through him, my friends and I had received a lot of valuable assistance. On that particular occasion, he had acquired permission from

the authorities to take me directly to the plane in his car. Somehow, something went wrong though. Right at the last moment, the airport officials refused to allow his car to proceed and he quickly organized another car, belonging to one of his acquaintances, to take me to the plane. Qazi Saheb and the others reached the plane via customs.

The plane departed from Jeddah at 7pm (English time) and stopped over at Dubai. I was quite concerned that we may face difficulty in Dubai if the people of Dubai caught wind of my arrival. On the other hand, there was a longing in me to meet my friends. But, there was no one in Dubai. We arrived in Karachi at 3.25 to the welcome of a huge crowd. May Allah reward Hajji Fareeduddin who drove right up to the plane with his car to collect me. He asked me: "Have you already performed Thuhr, or do you still have to perform it?"
I replied: "No, we still have to perform it."
He said: "There is a large crowd here. If you are going to perform it here, it will take up too much time."
I said: "Let us go and perform our Salaah at the Makki Musjid. I need to go to the toilet and I still have to perform wudhu."

He allowed me, Maulvi Ihsaan, Maulvi Abraar as well as Bhai Yahya Karachwi and his son to get into his car. He drove one mile out of the airport and handed the car to his son to drive further, while he returned to the airport to check on our companion's luggage.

At Makki Musjid we found a very big crowd. They were told that meeting and hand-shaking will take place after 'Asr. We got ready for Salaah and made our own jamaat.

I was concerned about the heat in Karachi, but fortunately the air-conditioners and fans were even better that those at Saadi's place. My companions arrived from the airport an hour later with the luggage. I had feared the heat, but soon I started feeling cold and the air-conditioners had to be switched off.

Maulana Yusuf Binori and Peer Hashim Mujaddidi arrived after 'Asr. They remained with me until Maghrib and told me the whole story of the Anti-Qadiani campaign.

Since that Friday, I had refrained from eating. The Karachi brothers had prepared such a lavish dastarkhan (table-cloth), with such a variety of delicious dishes that the mere sight of it made my hunger disappear. This has always been one of my bad habits ... as soon as there are many things placed before me on a dastarkhan, my hunger departs. The famous saying rings true in this case: "The donkey does not become thinner at any other time than during the rainy season". The reason for this is that there is so much lush green grass around that he spends all his time wondering where he will start eating. On this particular occasion there were five different fish dishes, seven rice dishes, various types of curries and a vast

variety of sweet dishes. Just looking at all those things filled me up and in spite of my previous hunger, I ate nothing.

While in Madina Munawwara, I had promised Hajji Fareeduddin that I would accept his invitation to a meal at his home the day after my arrival in Karachi. Sunday was thus fixed for his invitation. He also arranged a lavish meal and invited many Ulama and Elders. In spite of not being able to eat anything, I was very happy to meet all those Elders at the same time and place.

It had been previously agreed upon that I would depart for Lahore on that Tuesday and from there continue to Raiwind. However, on that Monday morning I received a verbal message from the government that my visas for all the other places in Pakistan – except for Karachi – had been cancelled. I was asked to postpone my visits to the other places. I replied in a written message that I had already made arrangements to visit all those places. If the government prohibited me from travelling to all the other places, I would have the excuse to cancel my travels to those areas. This letter was sent to them on the Monday afternoon.

I had arranged to visit the Madrasah of Maulana Mufti Shafee Saheb on the Monday morning. Mufti Saheb also arranged a fine breakfast. I traveled back with Bhai Yusuf Rangwala. Along the way, we stopped at the houses of some friends and at a

few places we got out for a short while until we finally left to return to the Makki Musjid.

Shortly after my arrival, Maulana Zafar Ahmad Saheb arrived from Tando Allahyar. The whole gathering rose in his honor. He gave me Rs100 and gave Rs50 to Maulana Asadullah Saheb. I tried very hard to decline acceptance of this gift, but he commanded me to accept it, saying: "You will have to accept."

Later that day, we had to go to the Madrasah of Maulana Binori where refreshments were served. I told Maulana Binori that I would only accept black tea and sat to the one side while my companions enjoyed the food.

The following day Maulana Mufti Muhammad Shafee came to see me, in spite of his illness. I admonished him for coming in his condition, but he replied: "My heart did not accept that I should not come to see you."

Throughout, I continued to insist that I be sent directly to Delhi from Karachi. I made this request so many times, that I even started to feel embarrassed to continue asking Qazi Saheb. My visa had been cancelled without me receiving any notice to that effect. The notice was sent to Hajji Fareeduddin, who was in charge of my travel arrangements. He continued to try, through numerous phone calls and with the assistance of Mufti Zainul Abideen and Hajji Ahmad Shah, to reverse the

decision. They even went as far as sending Mufti Saheb to Islamabad by plane. The following day we received notice that we had been successful in acquiring permission to go to Raiwind.

That Friday morning we flew to Raiwind.

Some time before, when I visited Pakistan with Maulana Yusuf, I met Brother Ahmad Hussain Qadri who was a commander on a plane. When he heard of my arrival, he handed his charge over to his deputy in order to spend some time with us. He had arrived from America the previous evening. On that specific occasion, he piloted the plane himself. En route, he offered to show us the cockpit and controls. I was not interested, but Ihsaan, Ismail and Habibullah went to see and they provided me with all the details upon their return.

Quite a number of days prior to our arrival in Raiwind, the news of our expected arrival had started to spread. Needless to say, we found that a huge crowd had gathered to meet us. They had even arranged four or five doctors to be in charge of my health. The doctors were armed and ready with X-ray equipment, E.C.G machines and so forth. All of this was arranged near to my room. May Allah reward them abundantly. I tried to excuse myself from all this attention, seeing as this type of treatment is not generally given to anyone else on their travels, but they insisted that all these people were there to attend to me.

Throughout all my years of illness I had received various types of medical treatment ... Unani Machines, homeopathic medication and massage treatments, but regardless of all this, the illness that I suffered just did not want to leave me.

Everybody knew that, on my tour of Pakistan, a visit to Dhadiyan was very important to me. I had told my friends not to try too hard to arrange this, seeing as it was quite possible that the government officials would strongly disapprove of these efforts. I do not know how they finally managed to obtain permission for me to visit Dhadiyan.

It was only later that I heard that, after my leaving Karachi, a government memorandum was received that I was not to visit any other place except Raiwind. This reached us only after I had already left for Dhadiyan. It meant that I could not go anywhere else - not even to Abottabad to meet Mamu Dawood. Nor could I meet the late Quraishi Saheb's wife to sympathize with her after the misfortune of her husband's death.

The doctors took blood samples from me from five or six different places on my body, at various times: before breakfast, after breakfast and after eating my meal. They even checked my urine at every occasion. They searched in order to find a specific vein so that they could inject into it, but they could not find it. After five injections they again checked my blood. Later I started to develop a fever, but in spite of all

forms of treatment, the fever just continued. The fever rose to 103, then came down to 101 and finally to 99. The doctors remained with me continuously until one o'clock that night – especially Doctor Sa'eed Rana. By the next morning the fever had broken, but I felt extremely weak.

On Saturday, the 1st of July, I visited the Raiwind Arabic-Persian Madrasah and listened to the Qur'anic recitation of the children. After that I wrote down my complaints regarding the weak organization of the Madrasah. I appointed Maulvi Ihsaan as the supervisor and placed Hajji Mateen in charge of the finances and Informed them in the presence of Mianji Abdullah that I would personally act as supervisor of that Madrasah from then on. They had to report to me every three months.

The government of Punjab had given permission for me to visit all the places I wished to visit, but the central government cancelled that.

On the 6th of July we were to leave Raiwind. In order to avoid unnecessary attention, it was decided that the cars would leave one after the other, and not all together in convoy. That evening we received a phone call from Lahore, informing us of the death of the mother of Bhai Afzal. He insisted that I go to Lahore with him for tazi'at and continue with our previously arranged agreement, but I declined and told him that I would only attend the Janazah Salaah, after which I would proceed

to Dhadiyan. The following morning after Fajr we left for Lahore. The Janazah Salaah was scheduled to take place at ten o'clock. Upon my insistence, it was agreed that Qazi Saheb, Bhai Afzal and I should perform our Salaatul Janazah separately. The rest of the jamaat could do so at the stipulated time.

We were delayed in leaving Lahore and for that reason I said that it would be best if we also visited Mamu Shu'aib and Maulana Idrees Kandhlawi. Mamu Shu'aib allowed us to cut the visit short, but Maulana Idrees insisted that we stay longer. I instructed my attendants to put me into the car. Maulana Idrees, along with his students, went to sit in front of the car so that the car could not move. I begged Maulana to let us go because it was getting very hot. I even asked his students to remove him, but how could they go against his wishes? I instructed my attendants to pick Maulana up and take him to his room. They obeyed and we left.

Mamu Dawood very much wanted to take me to Abottabad, and with this in mind, he came to Lahore and stayed with me all the time. He also wanted to accompany us to Dhadiyan, but after receiving a telegram to be present at a court case in Abottabad, he left and we continued to Dhadiyan.

It was our intention to be in Dhadiyan by ten o'clock on the 6th of July, but we were delayed in Lahore. Upon leaving, I insisted that we should not stop anywhere. The heat was

intense and I started to feel dizzy. When we arrived at Chawriyan, I had to lie down for a while, while the rest of my companions enjoyed the lunch which Qazi Saheb had arranged.

Quite a few men were travelling with us, while some others had already left for Dhadiyan. Many women were waiting along the road. Bhai Afzal was our driver. He was quite well acquainted with the local situation. He made his way between the women, took me to my residence and locked the gate.

At four o'clock I woke from my sleep, performed my Thuhr Salaah and thereafter I entered the women into Bay'ah. After 'Asr I went to the Musjid where a large crowd had gathered to meet me. During my entire stay there, I had to continually enter people into Bay'ah and I constantly had to meet people.

After consulting with the people, I decided that I would leave Dhadiyan for Lahore on the 10th of July. In Lahore I would stay over for one day and then I would leave for Karachi. As planned, we left Dhadiyan on the 10th of July via Chawriyan. I told my friends that it was necessary and very important that I should visit Hafiz Saheb in Sargodha, but they informed me that I did not have a visa for Sargodha and, moreover, it was the Qadiani stronghold. We therefore went via Lyalpur and stopped for a few minutes at the factory of Ibrahim Pahlwan who had previously shown me great kindness.

On our way we also visited Mufti Zainul Abideen. Someone had wrongly informed him that we would be staying until the evening. He had made preparations for a lavish meal and also invited many of the Ulama. Unfortunately we could only stay a few minutes. We finally arrived in Lahore at 10.30pm. I felt very bad about the fact that Mufti Saheb had been given the wrong information. This had definitely not come from our side.

May Allah richly reward Hajji Fareeduddin Saheb. He left by night in order to go to Karachi to exchange our tickets so that we could travel on an American airline. The plane was much bigger and could take many more passengers. As I mentioned earlier, my previous tickets had expired and thus we had to pay in on the tickets for the trip from Karachi to Lahore, Delhi, Bombay and Jeddah. Hajji Saheb exchanged our tickets and booked us on a flight to Karachi, Delhi, Bombay, back to Karachi and then to Madina Munawwara and Jeddah. He paid for the extra mileage. Hajji explained to me that, upon my return, it will be Hajj time. During this period there are great crowds. This way, I could also visit Karachi one more time. At the time, there was a direct flight available from Karachi to Madina Munawwara for a few months, which meant that I did not have to stop over at Jeddah.

On the Thursday morning we had breakfast at the home of Hajji Mateen. From there we went to meet Mamu Shu'aib at

his house. Mamu Muhammad Umar had invited us for meals, but I had to decline his invitation.

We were to leave for Karachi on the 12th of July. Our friend, Captain Ahmad Hussain, had arrived from France the previous evening. It was his day off duty, but he exchanged shifts with a colleague of his and personally piloted our plane to Karachi.

The news had spread that I was to arrive in Nizamuddin before Jumuah on Friday. Because of this, it was decided that a letter should be sent to India. The letter was handed to Maulvi Mahmood of South Africa, who was a student at Mufti Saheb's Madrasah. South Africans did not require visas for India at that stage.

We left Lahore at 10.30 and arrived in Karachi at 12 noon. Hajji Fareeduddin awaited us on the tarmac at the airport and he took me, Maulvi Ihsaan, Habibullah and Ismail to the Musjid. We performed Jumuah at 1.30pm.

There is no doubt that changing my ticket to a direct flight from Karachi to Madina Munawwara, thereby effectively excluding Jeddah, made the journey much easier for me. I had performed Hajj many times in the past, so there was no real need for me to go to Jeddah and Makkah Mukarramah. Because of the problem I had with my legs, I needed four people in attendance over me at all times. This meant that their Hajj was also in danger of being forfeited. Even though

my companions were more than willing to lose out on their Hajj in order to attend to me because they had all performed Hajj before, my sense of fairness would not allow me to accept such a situation. For this reason I took a return journey from Bombay to Jeddah (as will be explained later).

Since the death of the late Haroon Saheb, Qazi Abdul Qadir had insisted that I should spend Ramadhaan in India. I agreed to go, but I could not see the need for the urgency and I especially disliked travelling during Ramadhaan. During Shawwaal and Dhul Qadah, I also received various letters from Mewat and other places, urging me to pay a visit. I always offered the same reply: "Whatever had to happen, did happen. What is there that I can go and do there now?" However, although nobody penned it down, I did hear from some sources that there were some enemies of Tableegh who had used Haroon's death to cause some 'fitnah' against jamaat. Through the Grace of Allah they did not succeed. Maulana Inaamul Hassan met with me in Madina Munawwara and informed me that it was very necessary for me to visit Mewat the next time I go to India.

During my uncle's lifetime I often went to Mewat. Whenever I received a letter informing me that he was to visit Mewat, I would also go there. There were times when I went to visit him, and upon my arrival in Delhi, he would arrive from Nizamuddin. We would then go to Mewat together, but I would return directly to Saharanpur without stopping over at

Nizamuddin. Even during the early years of Maulana Yusuf's era I used to visit Mewat every two to three months. That was before the Partition of India, but since the Partition of India, these journeys practically came to a halt because of the dangers on the road as well as my ever-increasing illness.

Soon after my arrival from Karachi, I told Maulana Inaam that I intended to visit Mewat for one week. This was what he had suggested earlier. It was agreed upon that this tour would commence on the 10th of August. Personally, I wanted it to take place earlier, but Maulana Inaam, Maulana Muhammad Umar and Munshi Bashir felt that it had to take place later so that we could have time to plan a decent itinerary and so that the people could be informed well in advance. I needed to go to Saharanpur on the 16th of July. Maulana Qari Muhammad Tayyib Saheb's mother had passed away on the 12th of Muharram 1394. It was necessary for me to go to Hadhrat Qari Saheb for the purpose of tazi'at. I had also promised Maulana Asad Saheb that I would visit him at his new house in Deoband en route to Saharanpur.

I first went to Qari Saheb for tazi'at. From there I visited the grave and then I visited Maulana Asad at his new home. Maulana had prepared some 'thareed' especially for me and other dishes for my companions. Hadhrat Maulana Madani's widow also came to his house. This saved me from having to visit her at her house as I had intended to do. We spent quite

a bit of time at his house and had to perform our Thuhr Salaah there before we left.

Earlier, I informed my friends that they should not go to Saharanpur while I was there, but that they should rather go during the month of Sha'baan when the Tableegh Ijtima was to be held there. I told them that we could meet at that time and participate in the Ijtima at the same time. However, this advice proved to have fallen on deaf ears. There were huge crowds of people for quite a few days. While in Delhi, I wrote to inform them that meeting and hand-shaking would only take place in the Darul Jadeed Musjid after 'Asr every day. Upon our arrival, we first went to the Old Musjid. After performing our Salaah, we departed for the Darul Jadeed Madrasah to face the crowd, after which we left for the new Musjid. Meeting and hand-shaking continued until 'Esha. This continued for quite a number of days.

On the 6th of Rajab the aqeeqah of Aqil's son took place. On the 29th of July, Janab Kowthar Niyazi announced that Sheikhul Hadeeth Maulana Muhammad Idrees had passed away. Because of the fact that many people were not acquainted with Maulana Idrees, a huge outcry and confusion erupted all over town at the news of the demise of 'Sheikhul Hadeeth'. One after the other group arrived at my house to find out if this was true, and telegrams and phone calls poured in, requesting confirmation. Maulana Inaamul Hasan told me that the same thing had happened in Nizamuddin.

On the 6th of Rajab (27 July), Maulana Ali Mia arrived with some of his companions to meet me. That same evening they left for a Shura meeting in Deoband and returned two days later. The rest of the Shura members also came with to meet me.

I told Qazi Zainul Abideen: "I can say this to you because there are no formalities between you and me .... How can you just bring all these Elders here, together with another group, at such an inopportune time? This causes problems for both the host and the guests. It is not fitting of your position."

He replied: "Your objection is completely valid. The fact is that we left Deoband at nine o'clock in the Madrasah Jeep. We instructed the driver to bring us here. He told us that he knew the way because he often came here, but he took us to Islamia School instead. He apparently takes Qazi Saheb there quite often. After we arrived there, he did not know the way to Mazahirul Uloom. We only arrived here after a lengthy search."

Maulana Ali Mia was quite tired and went to lie down. He instructed the attendants: "Even if Hadhrat Zakariyya sends someone to call me for meals, do not wake me up."

The people of Raipur had been asking Maulana Ali Mia to visit them for a period of two or three days for quite some time. Consequently, he made the promise that he would go there when he visited Deoband. He arranged with Shah Masood that he would leave for Raipur early in the morning. However, the

car in which he was to be transported arrived late and he only left at 8am. He asked me to accompany him, but I told him that I knew the people of Raipur had some private issues to discuss with him. His return seats were booked for Friday afternoon. Upon his return, he was quite impressed.

He told me that, if he could increase our number of visits to Raipur, he would do so. He even suggested that I spend my Ramadhaan in Raipur. Because of the large crowd that it would bring to Raipur, it certainly did not seem as if such a possibility existed.

Maulana Ali Mia made a promise to the people of Raipur that he would bring me with him for a few days in Shawwaal. He told me that, after all this time, the Noor and Barakat of Raipur still continued to shine. However, when Shawwaal arrived, Ali Mia was unavailable and in Dhul Qadah I returned to Hijaaz. Because of this, we could not be together in Raipur at the same time.

During that particular year, there were three difficulties for those Hajjis who intended to perform Hajj:

1. The deck-class fare had increased by 500 Rupees and the first-class fare increased by 1500 Rupees.
2. The Saudi authorities disallowed any children between the ages of one and sixteen years of age from accompanying their parents, and

3. The Saudis had up-graded their currency. The result of this was that, where previously 2000 Rupees could be exchanged for 900 Riyals [1.00 Riyaal = 2.22 Rupees], one could now only get 1100 Riyaals for the sum of 2600 Rupees [1.00 Riyaal = 2.36 Rupees]. Any person with less than this amount of money was forbidden from proceeding for Hajj.

On the 16th of Sha'baan we received two telegrams ... one informing us of the demise of Maulana Yusuf Tootla's father and the other informing us of the birth of a son to the wife of Abdul Hafeez Makki. Congratulations to him.

On the 18th of Sha'baan (6th and 7th December) Bhutto, the Prime Minister of Pakistan, made an announcement in which the Qadianis were declared a minority group. So great was the pleasure expressed by the people over the outcome of the elections in Pakistan and so great were the celebrations, that there were no sweet-meets available for sale in the shops. In almost every (locality) the celebrations could be equated to that of a marriage.

On the morning of the 23rd of Sha'baan a certain person recited the Takbeer and led the Salaah. We thought that the Imam of the Musjid had gone somewhere. This man led the prayers and at times his recital varied between loud and soft. After Salaah I called him to me, but he ran away without shoes. It later became known that he was a villager who had

studied at Madrasah. There he went off his head and was sent home. After that he had gone back to the Madrasah for a few days. Mufti Abdul Qayyoom passed a fatwa for the Salaah to be repeated because no-one could guarantee whether he was in a state of purity and cleanliness while he led the Salaah.

CHAPTER THREE

MY TOUR TO MEWAT

In accordance with our prior agreement in Delhi, we left for Mewat on the 10th of August. Maulana Inaam Saheb arrived in Saharanpur in Bhai Karamat Ali's car. I had made Babuji promise me that we could leave in his Jeep because it was the rainy season and I also wanted to go to Thanabhavan and Jinjana. However, I was put in Bhai Karamat's car and the rest of them left in Babuji's Jeep.

We left Saharanpur very early in the morning and reached Kandhla at 8am. We were hoping to reach Delhi by 11.00, but Soofi Iftikhar had prepared food and invited some people to join us for a meal. Thus we stayed for a while.

In those days there was an electricity problem all over India. It kept going on and off all the time. Before our arrival there was no electricity again, but Abu Sa'eed Kandhla sent a letter to the power-station in which he requested that the current be switched back on because he was expecting some prominent visitors.

Saturday was usually 'market day' in Kandhla, but because of the rain the streets were completely empty when we got there. We wanted to stop for a while at Abraar Saheb's orchard, but the rain was so heavy that I had to remain seated in the car while the rest of my companions went to have

something light to eat. Bhai Abraar's in-laws were also invited, but I had no option but to remain in the car and just shake hands with them.

We left again just before one o'clock and arrived in Delhi at 2.30pm. After performing Salaah, some of us lay down to rest while the others went to eat.

The following morning I went with my jamaat to Qutub Shah. We spent an hour there and proceeded to Mewat via Ferozepur. Along the road we did some shopping for a while. The people of Mewat had made some fine arrangements. Maulana Inaam immediately started to address the people after which he made du'a. After the du'a and naseehat, we departed again and arrived at Madrasah Mu'eenul Islam at the village of Nooh. Here an Ijtima was to be held in a large tent. After a while they called for me to join them. Thereafter the lectures and tashkeel followed.

Upon my return, I was asked by Chaundry Tayyib Saheb to lay the foundation stone for one of the classrooms of his school. After Maghrib another session of the Ijtima took place. On the Monday morning the different jamaats were dispatched and we went to Kamida. Here the crowds were even bigger. Again tashkeel took place and, on the 13th of August, jamaats were again dispatched. After lunch we also left from there for Singhar. We reached Singhar at 3pm after having stopped over at Shah Chokhi's Madrasah. Here we found such a large crowd

that, for two furlongs (1 furlong = approximately 201m), they were crowding along our route.

I intended going back, but because of the earnest request of Maulvi Izhaar Saheb, I stayed back. That turned out to be a wise decision. I later discovered that, when the people heard that I intended leaving, hundreds of them lay down on the road with the intention of preventing my car from turning back. We left the following day after lunch and, after stopping over at Sarai for half an hour, we arrived at Nizamuddin at 3pm.

It was my intention to return to Saharanpur that Thursday with Abul Hasan. Maulana Inaamul Hasan had to leave for an Ijtima in Gulauti on that Sunday. I decided to join him and sent Abul Hasan back. We were to leave on the 15th, but discovered that it was Independence Day and that all the roads were closed. Hence the journey was cancelled and I remained in Delhi.

I eventually only left for Saharanpur on the 28th of August. Maulana Yunus, who was teaching Bukhari, had left the last Hadeeth so that I could have the honor of teaching it. I arrived with Nazim Saheb at 9.30 that Monday morning. Maulana read the text himself and, after making du'a, Nazim Saheb and I left the room so that Maulana could complete the lesson. Maulvi Waqar Saheb made a du'a, while Nazim Saheb himself gave the students advice.

The Saharanpur Tableegh Ijtima took place from the 31st of August to the 2nd of September. I was also asked by Hakeem Abdul Khaliq to lay the foundation stone for the new wing of the Islamic Hospital on the 25th of August. I had previously also laid the foundation stone, so I tried to excuse myself from laying this one, but Hakeem Saheb was always a benefactor of the Madrasah. They were however kind enough to allow us to return immediately after the ceremony. The rest of their program lasted until the evening.

still surrounded my room and there was fear that the school's gate would be ripped out of its hinges.

At midnight, on the evening of the first night, they placed me in a closed car and took me home. The same thing happened the following night.

The Ijtima started daily after Fajr Salaah. Various lectures would then be given, which would last up until breakfast was served at eight o'clock. Thereafter the main program started. For this reason I made it clear that I would only arrive at nine o'clock. The early morning was thus a free time for me. Seeing as there were many cars, I made an arrangement with Maulana Inaam to go to Gangoh. If he could find the time he would be free to join me and we could then return together. The following day I went to Raipur. We travelled in Babuji's car. Maulana Inaam also came with us and a few other cars joined us as well. Every one who heard that we were going to Gangoh and Raipur joined us.

I had written to Hajji Ghulam Rasul earlier, instructing him not to come and meet me upon my arrival, but rather to go to the Ijtima. He arrived that Thursday night with about a hundred other people.

The Ijtima started on the Friday night, but Maulana Inaam and some others only arrived at ten o'clock on Saturday. I ordered them to have their meals, sleep over and to go to the Ijtima

after 'Asr. I told them that I would also join them at that time. Apart from Hajji Ghulam Rasul, about 300 other people arrived from Bengal and many others from Bihar, Gujarat and other places.

On the Sunday, the nikah of Bhai Afzal Sabri's brother was to be performed at the Ijtima. After returning from Gangoh, I went directly to the main tent and told Maulana Inaam and the others to have their breakfast and to return to the tent for the Nikah. However, the bridal party arrived late ... after many phone calls from Abul Hasan. Finally, at 11.00, the Nikah was performed by Maulana Inaam and the Mehr was set at Mehr Fatimi.

For the first time Qari Tayyib Saheb could not attend the Ijtima. This caused a lot of sorrow. The reason for this was that he was away on a long tour when the invitation to the Ijtima arrived at his home. During the Ijtima we received the news that he had arrived home. A special envoy was sent to call him, but there was too little time and it was already the last night of the Ijtima, hence he never attended.

I refused to shake hands with the crowd until the Ijtima came to an end and the jamaats were being dispatched. However, as soon as the hand-shaking started, there was tremendous confusion and the organizers struggled for half an hour to get some order. They tried hard to explain to the people, but the confusion was such that there was fear that the tent would

collapse. For this reason Maulana Inaamul Hasan suggested that it would be best if I could secretly be taken to the Madrasah in a closed vehicle. This was done, and he personally continued to shake hands with the crowd and to dispatch the jamaats.

Maulana Inaam came to join me at the Madrasah after Maghrib. He left with the ladies at eight o'clock the following Thursday morning.

Hajji Ghulam Rasul's group started to leave on the Tuesday, but he, together with about thirty other men, only left on the Thursday. The rest of the details of the Ijtima can be found in greater detail in my diary.

CHAPTER FIVE

RAMADHAAN - 1394

At that point in my life, I had been spending my Ramadhaan with some brothers for almost forty years. Initially there used to be only about a dozen of them and I used to keep them with me in Saharanpur for a couple of days, and then send them off to Raipur in order that they may benefit from Hadhrat Raipuri's special spiritual attentions. Amongst this initial group of brothers, there were some students of Maulvi Abdullah Kursawy. Some of these students had spent many a Ramadhaan in the company of Hadhrat Raipuri. Amongst them were some brothers of great caliber. The Raipur attendants often asked them why their Sheikh had still not given them Ijazat. By remaining in the company of Hadhrat Raipuri, they reached even greater heights.

Due to what they heard from these people, they started considering themselves to be 'something'. That was very destructive. The secret of this art is that, as long as a person considers himself to be nothing, he will be successful. However, the moment he starts to consider himself as being great, he will never succeed. This is a fact that I have experienced many times in my life amongst the attendants and mureeds of my Elders.

My Hadhrat Saharanpuri gave me Ijazat in Madina Munawwara in 1345 Hijri. I can still clearly remember that I

practically begged Hadhrat Raipuri not to make any mention of it in India, but he answered: "I will most definitely do so."

After that he started to broadcast the news from Madina Munawwara in his letters. For a long time after my return to India I did not have the courage to enter anyone into Bay'ah. I only started on the very strict orders of my uncle. After this I repeatedly visited Sheikhul Islam Maulana Madani and repeatedly asked him to prohibit me from entering anyone into Bay'ah. I believed that that would let me 'off the hook', but instead of prohibiting me, they scolded me and pushed me in the opposite direction.

I remember one of Hadhrat Madani's answers to me. In a rather sharp tone he said: "Who is there that enters people into Bay'ah because he considers himself to be capable? Everyone who considers himself as competent is in fact incompetent. The successful ones are those who look upon themselves as being incompetent."

What I am about to write now may not be relevant to the topic, but it is indeed important: In this line of work, a person who considers himself to be really capable of something will find that, instead of making progress, there will be a deterioration in his condition. This is a fact. I was writing about how some of my friends found their progress to be stifled.

In the meantime, the crowds during Ramadhaan continued to increase. As a result of this I stopped sending people to Raipur. Hadhrat Raipuri also started to go to various places – like Pakistan – to spend his Ramadhaan. In 1383 Hadhrat Raipuri passed away. From then onwards the crowds became even bigger. In 1384 some people came to Saharanpur instead of sitting in Itikaaf with Maulana Yusuf. Because of the fact that there was not enough place in Saharanpur, they missed their Itikaaf. May Allah grant them all a great reward.

During that particular year, I performed Itikaaf for the full month of Ramadhaan in the Musjid of Qadeem Madrasah. This meant that there was very little space. For this reason I started spending Ramadhaan at the new Darul Talaba as of 1385.

There the crowd grew even more. During that year there were forty in Itikaaf for the full month of Ramadhaan and towards the end there were over two hundred people. In 1387 I had to turn about fifty people away due to a lack of space. We had to erect tents in the new Darul Talaba and the visitors had to stay in the vacant rooms of the students.

During 1389 I spent my Ramadhaan in the Haramayn.

In the Haramayn the program was to spend half the month in Makkah Mukarramah, in order to benefit from performing 'Umrahs in Ramadhaan (which carries great reward) and the

other half of the month in Madina Munawwara with the intention of performing Itikaaf in the Haram of Musjidun Nabawi.

Because of the fact that I spent Ramadhaan in the Haramayn in 1393, my friends expected that the crowd for Ramadhaan in 1394 would be very large ... and so it was. From 1393 onwards my friends insisted that the new Darul Talaba Musjid should be converted into a double storey. Such a conversion would allow for better facilities for those in Itikaaf. I refused to consider it and asked them: "For how long am I going to be alive?"

However, in 1393 the Madrasah authorities also insisted that these alterations should be done as it would be in the interest of the Madrasah. The students were increasing annually. In the end I also relented. The authorities collected the money and within a few months the job was done. May Allah reward them abundantly! However, in spite of this extra space, it was still not enough.

At the beginning of that Ramadhaan, there were about nine hundred people. As many as could be accommodated in the two levels of the Musjid, that many had to be accommodated outside the Musjid in the rooms of the students who had gone home for Ramadhaan. Towards the end of that month, Maulana Naseeruddin informed me that the total had now

reached one thousand eight hundred. Thirty or forty of those who had attended the Ijtima, stayed for Ramadhaan.

To be honest, I am a person who is very keen on my solitude – especially during Ramadhaan. In this respect I quote Hakeem Tayyib: "Brother, Ramadhaan comes everywhere, but it does not come along like here ... like a fever."

However, I have had to go against my own likes and tastes, considering what my elders had commanded me to do. As long as others can gain benefit, I have never minded putting myself through a bit of difficulty or inconvenience. It has always been my habit to be tolerant of some difficulty for the benefit of others.

Many a time I consulted with my most trusted friends: Maulana Munawwar Hussain Saheb, Mufti Mahmood Saheb, Bhai Jameel Saheb Hyderbadi ... all of whom used to spend their entire Ramadhaan with me ... as well as those friends of mine who used to make a special effort to come like Maulana Yusuf, Maulana Inaamul Hasan, Maulana Ali Mia and Maulana Manzoor Numani and some others. I was trying to find a solution to decrease the number of people who came for Ramadhaan, but these people all felt that everybody received benefit from spending Ramadhaan with me.

It is of course also true that some people, who were unrelated to me, also attended the program. I was not much troubled by

those who were employees, as long as they spent their Ramadhaan in solitude and kept themselves busy in good works. However, I did resent those individuals who simply joined us for a holiday and those students who joined us after the Madrasah's kitchens had closed.

In my Ramadhaan program I had no fixed times for eating and sleeping and there was no restriction or limitation placed on eating and sleeping. However, I considered it to be a very big crime and a sin to speak to anybody without good reason. Because of this, whenever I heard of a person spending his time in idle chatter, I would call him in and admonish him once or twice. If there was no positive response to my admonition, he would be asked to leave and to go and spend his Ramadhaan elsewhere.

Some people suggested that I should only accept those individuals who are Arabic Madrasah teachers to spend Ramadhaan with me. They felt that Madrasah teachers only found time for such an effort during Ramadhaan, whereas people in other fields of activity could come at any other time of the year. I did not accept this suggestion, because the only chance I had to meet my friends was during Ramadhaan.

Many other suggestions were submitted in order to find a way in which we could somehow lessen the crowd, but up until then we could not come up with a viable solution. Some people felt that we should not take on the responsibility of

providing food for the visitors. They felt that many, [illegible] would stop coming because of this, and those who did come, would have to make their own arrangements for food. I felt that this was also not feasible because it would mean that some, who sincerely came for hard work, would be placed under great difficulty in making their own food arrangements and a lot of time would go wasted. Ramadhaan is very precious. If only all of my friends could realize this and try hard to derive the full blessings and benefit from it, it could stretch throughout the year.

The era of Hadhrat Gangohi (Rahmatullah Alayh) coincided with my childhood. I still remember it like a picture before my eyes, and I again saw a repetition of it in the era of Hadhrat Raipuri (Rahmatullah Alayh). A crowd of about five hundred used to gather for Ramadhaan, but none of them had a chance to sit in a majlis with him. Whenever he used to come, and leave, the Musjid for salaah, the people used to form a wall on both sides of him as they stood looking at him like lovers at a beloved. Apart from that, there was never any conversation. Hadhrat used to be their host, but whether it was Sehri or Iftar, all eating times were spent in complete silence. Even after the meals there was no talking and no conversation.

Since the first time I started spending Ramadhaan in the Darul Jadeed we used to listen to three Paarahs being recited in Taraweeh daily. In this way one khatam was completed every

tenth day. This meant that all those people who came for ten days only could listen to a full Qur'an recitation. Salmaan was always my Imam in Taraweeh. He read very well and knew the Qur'an very well and the musalies were very pleased with him. Then, for some reason, one full recitation was also performed by somebody else.

In 1388 the recitation for the second ten days was done by Hafiz Furqaan. In 1390, Zubayr completed one recitation. In 1391, upon the command of Hadhrat Nazim Saheb, one Qur'an recitation was performed by Qari Ahmad Ghawar. On two occasions, during two successive Ramadhaans, Mufti Yahya also recited and in 1394 Salmaan's younger brother, Khalid, recited one full Qur'an.

During that same year Abdul Hafeez organized the publication of "Awjaz" from Beirut. There, the printers had made the promise that, if more than one person gets involved in the proof reading of the book, the printing would be completed within one and a half months. Hence, for the sake of proof reading, Abdul Hafeez, Qari Yusuf Motala and his family, Mufti Ismail and Maulvi Iqbal Nadwi were sent to Beirut. However, instead of one and a half months, the printing could not even be completed in five years. The whole group eventually dispersed in Sha'baan. Maulvi Yusuf Motala went to London with his family. Mufti Ismail first performed 'Umrah and arrived in Saharanpur on the 19th of Ramadhaan, after having reached Bombay on the 10th. Abdul Hafeez left Jeddah on the

21st of Ramadhaan and reached Saharanpur the following day.

We thought that the Musjid, which had by then been renovated and made into a double storey, would facilitate and accommodate the expected arrivals, but the number of people that started arriving was way beyond our estimates. By the end of the first ten days it reached one thousand. By the 27th there were about two thousand people.

For many years I followed the same daily program:

- A daily lecture at about 11h00
- Between Thuhr and 'Asr there would be one khatam of 'Khwajaghan' and loud Zikr
- After 'Asr there would be a reading of 'Ikmaalush-Shiyam' and 'Irshaadul-Mulook'
- After Maghrib an hour was spent in Nafl salaah and meals and, until the adhaan went for 'Esha salaah, it was time for meeting new arrivals and residents.

During that particular year, Maulana Munawwar Saheb and Maulana Ubaidullah, together with their families, stayed in Saharanpur.

Eid salaah was led by Maulana Ubaidullah Saheb in Darul Jadeed on Friday the 18th of October, about half an hour after

sunrise. In the Old Darul Talaba, Qari Ridwan Naseem performed Eid salaah at 09h00. After Eid salaah, because of the exceptionally large crowd, there was quite a delay in the departure of the visitors. This resulted in me only arriving home on the 3rd of Shawwaal.

On the 2nd of Shawwaal, Qari Muhammad Tayyib, Maulana Fakhrul Hasan of Darul Uloom Deoband and some others arrived. At the request of Maulana Munawwar Hussain and Maulana Ubaidullah, Qari Tayyib Saheb addressed the gathering for three quarters of an hour.
Qari Saheb said: "I did not come to lecture. I only came for your du'as and to congratulate you people."
I said: "Du'a is indeed very important. May Allah accept the fact that all these brothers came here for a good cause."
Thereupon Qari Saheb gave a long talk of congratulations, and commended all those present for forsaking all their comforts for the sake of Itikaaf for an entire month.

Hajji Abdul Aleem Moradabadi also spent the entire month, together with some of his companions, in Itikaaf in the new Darul Talaba. Many people from Moradabad visited because of them.

Maulana Ali Mia and Maulana Manzoor Numani also visited us from time to time because it was scheduled that I would leave for Hijaaz soon after Ramadhaan. On the 13th of Shawwaal, Qari Tayyib and some guests again visited us.

He said: "These friends came by car with .the intention of paying you a visit and I felt that I also had to make use of the opportunity to visit you."

On the 11th of Shawwaal, two brothers from Italy arrived with their wives. Two years prior they were also with us, but neither of them entered into Bay'ah. One of them requested a private meeting and I told him to meet me two hours after 'Esha. When he arrived, we entered into a discussion regarding Tasawwuf. He also had questions regarding "Wahdatul-wujood" and "Wahdatul-shuhood" amongst other things. I told him that these things are better left for a lecture than an informal discussion. Moreover, it is not fitting for beginners to delve into such questions. I asked him to tell me how much he had acted upon the written instructions he was given two years prior.

When he admitted his failure in acting upon them diligently, I admonished him thus: "The things you should be doing are not being done, while you are wasting your time on other things."
He insisted: "We would merely like to know."
I replied: "These things are not to be understood. When you have reached that level, you will understand it by yourself."
He answered: "In Delhi, in the Khanqah of Shah Abdul Khayr, a discussion on these topics took place."
I said: "If you so wish, you may join those discussions, but it is just a waste of time."

On the 17th of Shawwaal, the women from Delhi arrived in Babuji's car in order to take part in Khalid's marriage ceremony. Grabbing the opportunity of getting a "gratis" lift by car, I left early that morning for Deoband. Upon my arrival, I discovered that Qari Tayyib Saheb, together with many of the Shura members of Darul Uloom, had left to go and meet me in Saharanpur. For that reason I cut my visit to Deoband short and returned to Saharanpur. When I arrived in Saharanpur, I found that Qari Tayyib Saheb had already returned to Deoband, but Qazi Zainul Abideen and the others were waiting for me.

The Nikah of Khalid, the younger brother of Salmaan, was supposed to have taken place earlier, but for some or other reason it could not be performed. On that Monday, the 25th of Shawwaal, after Maghrib, Maulana Inaamul Hasan performed the Nikah. The Mehr was set at Rs500. The bride was the daughter of Hakeem Ilyas. Hakeemji had informed the groom that the Mehr in his family (Mehr-Mithal) was Rs500 and that this had to be respected. Maulana Inaamul Hasan told them that, when calculating Mehr-Mithal, the Mehr of the mother and aunt had to be taken into consideration. The Mehr of both the mother and the aunt was Mehr-Fatimi, but because of Hakeemji's insistence, his opinion prevailed.

Due to the fact that I was to return back to Hijaaz after Ramadhaan, the Madrasah Mazahirul Uloom hastened the apportioning of lessons and the setting out of the time-table.

Lessons commenced on the 25th of Shawwaal. First Maulvi Yunus, the Sheikhul Hadeeth, recited the "Musalsal-bil-Awwaliyaat" and thereafter he recited the first Hadeeth of Bukhari. Thereafter Maulana Inaamul Hasan made a long du'a.

On the morning of the 27th of Shawwaal, a relative, brother Misbaah, started coughing uncontrollably. Hajji Naseer and Hajji Azeemullah were planning on leaving Saharanpur for Kandhla. I asked them to postpone their trip in order to take him to Aligarh. There his illness only progressed, and on the 11th of January he passed away in a hospital in Aligarh. His body was brought to Kandhla. As soon as Maulana Inaamul Hasan received the news of his demise, he immediately went to Kandhla for the funeral. The body was buried in the family graveyard.

During that particular Ramadhaan I experienced a lot of difficulty with my health. My condition kept deteriorating. On the 15th of Dhul Qadah 1394 my return journey to Hijaaz commenced. There were three cars. I had insisted that no one should come for my departure, but when it was time for me to leave, the entire place ... from my house up to the Darul Talaba was filled with people.

With great difficulty and the help of my friends, I finally managed to reach my car. Many visitors complained that they could not shake hands with me to bid me farewell. Even after my arrival in Hijaaz I received letters from people who

complained that they had gone to bid me farewell, but that the car door was closed on them before they could shake hands with me. It was hard to explain to them that, if I had to shake hands with everybody, my departure would have been delayed until after Thuhr.

Shah Mu'eenuddin Azamgarhy and Haroon Nadwi, who had been visiting me for many years, arrived suddenly a few days before my departure.

I asked how he came to be amongst that crowd and he replied: "Involuntarily such a feeling had come over me ... forcing me to come. I came without even informing Maulana Ali Mia."

I said: "There is such a vast crowd here that it is difficult to even meet you properly."

He replied: "Just show me a spot in the old or new Madrasah where I may stay."

I showed him to a room in the new Madrasah and he liked it very much. Thereafter Maulvi Abdul Malik, the Nazim of financial affairs, made him share a room with him in the old Madrasah. This pleased him even more, because it meant that he could join us in Salaah. On the 27th of that month he left. He told us that he did not like leaving, but the crowd was becoming too big.

While he was present, he punctually and regularly took part in the early morning Zikr Majlis. He was a man who loved solitude and was very keen to discard all intermingling with

people and to adopt a life of complete solitude. I strongly advised him to remain in Darul Musannifeen (the writer's bureau) and to adopt whatever solitude was possible, and not to leave the Darul Musannifeen. After he left, he sent me a long letter in which he expressed his desire to stay in my company for a long period. However, that was not to be. He took ill and on the 13th of December, after he performed his Jumuah Salaah, he lay down to rest. At 'Asr time he asked for water in order to perform wudhu and as the water was brought to him, he suffered a heart attack and passed away. May Allah pardon him and have Mercy on him.

As I was suffering from fever, I could not leave before Fajr. It was very cold. I used to like leaving early in order to avoid crowds on the road. When I reached Jalalabad, I discovered that Hadhrat Maulana Khan Saheb had been waiting for me along the road for quite some time. It had been my intention to visit the Madrasah, but seeing as Maulana was waiting for me, I shook hands with him and with one of his students who was there with him. Thereafter we performed Thuhr at Jinjana and reached Kandhla an hour later. It was Saturday and a Saturday was "market day" in Kandhla, so the roads were milling with people. Soofi Iftikhar had made arrangements for us near the Eidgah. I remained at the Eidgah and my companions all went to Soofiji's house for lunch.

Because of my illness, and due to the large crowds that always gathered around me and Maulana Inaamul Hasan on our trips

to Gujarat, I stayed at Bhai Karamat's house in Delhi. There we were able to control the crowds and I could also attend the Musjid. Maulana Inaamul Hasan had left on a tour of Gujarat on the 13th of Dhul Qadah and it was pre-arranged that he would go directly from there to Bombay.

On the 3rd of December 1974 (18 Dhul Qadah), I left from Delhi by air. We reached Bombay at 10.30. That same morning Maulana Inaamul Hasan arrived in Bombay and we met one another at the airport.

On Friday the 21st of Dhul Qadah (6 December), after Maghrib, we left the house of Bhai Abdul Kareem to go to the airport. The rest of our travelling companions had left before Maghrib. The plane was scheduled to leave at ten, but after a one hour delay, we finally left at eleven o'clock. It was very cold and I had a fever.

Upon our arrival in Karachi, Hajji Fareeduddin boarded the plane. May Allah bless him for everything he did for me to ensure that my travels were trouble-free. He informed me that a very large crowd had gathered outside.
He said: "It is very cold outside and there is a cold wind blowing. It is my opinion that, in view of your fever, you should rather not exit the plane."

Hajji Ihsaan also gave me the same advice. For that reason I remained on the plane and did not exit to meet the crowd.

From Karachi we left for Dhahran and made a stop-over at Riyadh. It was our intention to perform Fajr Salaah in Riyadh, but when we arrived there the time for Fajr had not yet set in. We then decided to perform our Fajr after the plane had taken off, but the plane had hardly started climbing when we noticed the sun rising. The result was that our Salaah became Qadhaa. We had no idea that the time of sunrise was so near.

We arrived in Jeddah at 10 o'clock (Indian time). Upon our arrival we heard that some friends had been enquiring about our impending arrival since the previous evening. We arrived much later than expected because we were delayed along the way. From the airport, we left with Saadi to his house.

Such a massive crowd had gathered in the Haram that it was difficult to reach the Haram. We performed our Qadhaa Fajr and Thuhr Salaah at Saadi's house. After Thuhr the crowd dissipated slightly. We managed to perform our tawaaf and then we went to Solatiyya. After 'Esha we performed our Sa'ee and again returned to Solatiyya. At Solatiyya we performed "halq" (shaving of the head) and released ourselves from Ihraam.

It was my intention to go to Madina Munawwara as soon as possible. This was mostly due to a dream that one of Maulvi Izhaar Saheb's friends had. He dreamt that Maulvi Izhaar Saheb would also join us for Hajj. However, this time my friends in Makkah Mukarramah, as well as others like Qazi

Saheb, insisted to go with me to Madina Munawwara after Hajj.

We stayed in the Madrasah most of the time because of the massive crowd in Makkah Mukarramah, but on the 7th we moved permanently to Saadi's house. My friends and companions, as well as Maulvi Habibullah and others left for Mina at the same time.

On that particular Hajj, Hadhrat Sheikhul Islam's wife and son, Asjad, also performed Hajj. They stayed in Madina Munawwara. On the 26th of Dhul Qadah, Maulana Asad Madani also arrived in Hijaaz and went directly to Madina Munawwara. He returned for Hajj and then went back to Madina Munawwara again. On the 3rd of January he was supposed to leave for South Africa. He had reserved a seat on the flight from Madina Munawwara, but upon his arrival at the airport, he discovered that his seat had been given to someone else. He then went to Jeddah by car and from there he boarded a flight for South Africa.

Maulana Abrarul Haq Saheb and Maulana Abdul-Haleem Jaunpuri also traveled on the same flight with him. They did not don the Ihraam but went directly to Madina Munawwara. On the way to Madina Munawwara they encountered severe flooding which delayed them for several days.

Maulana Sa'eed Khan Saheb had initially also insisted that I should perform Hajj with him. However, I excused myself because of my ill health. Finally it was decided that I should not proceed to Mina on the morning of the 8th.

On the morning of the 9th, Saadi and I left his house together, with Maulvi Ismail, Maulvi Ahmad Derwesh and Doctor Ismail. We left in Abdul Hafeez's car and arrived in Muzdalifah fifteen minutes later. Fifteen minutes after that we were in our tent in 'Arafah. We stayed in Sayed Makki Marzooqi's tent. May Allah reward him abundantly. Every time I went for Hajj, he went out of his way to provide me with every possible comfort. He had half the tent set aside for me, while the other half was reserved for my companions.

May Allah also reward the late King Faisal who had built many beautiful roads from Makkah Mukarramah to 'Arafah which completely by-passed Mina and Muzdalifah. We were able to reach Sayed Marzooqi's tent within only half an hour.

My companions and Qazi Saheb arrived two hours after me because, by the time they left, the roads had become crowded with cars, trucks and busses.

After Maghrib we left 'Arafah in our car and reached Muzdalifah at the same time as our companions. There we performed Maghrib and 'Esha together. We remained there for a while and then Abdul Hafeez took me back to Saadi's

house. It was almost impossible for a weak person like me to go from Solatiyya to the Haram Shareef, due to the great number of Hajjis performing Hajj that year. For that reason we stayed at Saadi's house almost every day.

A Wakeel (substitute) performed Ramee on my behalf, because it was very difficult for me to reach Mina. Quite an argument and a competition erupted when the topic arose of who was to perform Ramee on my behalf. In the end Abdul Hafeez did it on the first day, Qazi Saheb on the second day and Mufti Zainul Abideen on the third day. On the fourth day Maulana Sa'eed Khan Saheb was supposed to do it, but for some reason these men all left Mina and went back to Makkah Mukarramah on the 12th of Dhul Hijja.

On Sunday the 15th of Dhul Hijja (29 December), we left Makkah Mukarramah at the time of 'Asr and performed our Salaah at Taneem Musjid. We reached Badr at 2 o'clock that night. We stayed at the house of Doctor Ismail, who had his practice in Badr. After having spent the night there, we left Badr at two o'clock and reached Madina Munawwara at four o'clock. Madina Munawwara was so crowded that the cars could not proceed to Baqi'. With the help of my friends I managed to reach the Madrasah in my wheelchair. Our luggage was carried by porters. Even the roof of the Madrasah was used for the purpose of Salaah. Hajji Dildaar Saheb obtained permission for me to enter the Haram in my wheelchair from the chief of police.

I wanted to pay my respects to Rasulullah Salallahu 'Alayhi Wasallam, but the crowd was so vast that I could not get near the Haram. We then arranged that I will be called to the Haram at the time when the gates were about to be closed.

At 3.30 on the evening of the 18th of Dhul Hijja (Madina Munawwara time), whilst we were standing at the Musallah-al-Janaiz, I was called. Initially I had told them not to go to such lengths, but my friends would not listen to me. When the Haram was completely empty, I entered in my wheelchair. An incredible feeling of reverence came over me. It was something I had never experienced before. For a few minutes I just stood motionless in front of the holy Rowdha Mubarak (Resting Place) of Rasulullah Salallahu 'Alayhi Wasallam.

During that particular year, Hadhrat Maulana Muhammad Qari Tayyib Saheb also came to perform Hajj with some of his companions. Contrary to his previous practice, they stayed at the Africa Hotel. Previously he always used to stay at Madrasah Solatiyya. Because of the crowds in the street, it was extremely difficult for him to go to the Haram. Rumor had it that on the 10th of December that year, there were fifty airplanes circling over Jeddah, because they could not find place to land at Jeddah airport. On the 19th of December, Hadhrat Qari Muhammad Tayyib Saheb reached Makkah Mukarramah. He reached Madina Munawwara on the 10th of January (27 Dhul Hijja).

Qari Saheb had received a request from the Tableegh brothers in Madina Munawwara to deliver a lecture at their Ijtima. Musjid Al-Noor was the Markaz and it was quite far from the centre of town, therefore it was decided that the lecture would be held on the roof of the Madrasah. There Qari Saheb addressed the people after 'Asr on the 2nd of Muharram. This was directly opposite the Haram Shareef. In his lecture, Qari Saheb emphasized the fact that Madina Munawwara held a central position in the framework of Islam. He felt that for this reason, Tableegh, in and from Madina Munawwara, should be given utmost importance.

While Qari Saheb was in Madina Munawwara, the Pakistani brothers earnestly requested that he pays a visit to Pakistan on his return journey. Through the efforts of these brothers a visa was obtained and on the 7th of Muharram 1395 (19th January) he left Madina Munawwara. By the time he left Jeddah, he had still not received his visa. Hajji Fareeduddin only gave it to him upon his arrival in Karachi. Hajji Saheb told him: "The visa has been granted. You are allowed to visit various places in Pakistan, and you have leave to stay until the 7th." On the 8th he reached Deoband in the Dehradun Express.

At the time of my departure from Hijaaz, Maulana Misbahul Hasan took ill and was admitted to Aligarh hospital. I regularly received updates regarding his condition and on the 17th of January 1975 (5th Muharram 1395) I received a telegram from

Maulvi Naseer, informing me that Maulvi Misbah had passed away. From a letter we received from Maulana Inaamul Hasan, we later came to know that he died on the 15th of January. His body was taken from Aligarh to Kandhla where he was buried, according to the request of his wife. A telephone call was made to Maulana Inaamul Hasan and he traveled to Kandhla in order to perform the Salaatul-Janazah. He was buried in the family graveyard. I received many letters afterwards from people who told me that his face was so 'enlightened' (Noorani) after his death that this light could be seen by everybody present.

Since I heard about his death, I wanted to go to Makkah Mukarramah for Tazi'at. His daughter was married to Muhammad Sa'eed Rahmatullah who lived in Makkah Mukarramah. However, I suffered from continuous fever. Anyway, Qazi Abdul Qadir Saheb had arranged with Doctor Muneer from Lahore to have my eyes checked. I had no previous knowledge of this arrangement. I remember it being very cold in those days.

On the 11th of March I left for Makah Mukarramah for the purpose of Tazi'at. Salim Dehlawi had bought a new air-conditioned car and wanted me to travel in it. We left at four in the morning. We performed Thuhr at Masturah and arrived in Makkah Mukarramah at 'Asr time.

On the 12th of March the youngest son of Hadhrat Maulana Aashiq Ilaahi passed away in Meerut. His name was Hafiz Maqbool Ilaahi. Prior to his death he had a slight complaint of not feeling well. On that Friday he performed his Ghusl and went to the Musjid. Whilst reading the Qur'an he had a heart attack and passed away. May Allah forgive his sins.

On the 26th of January, Maulana Abul Hasan Ali Nadwi also attended a gathering at Madina Munawwara Islamic University. On the 14th of February he returned to Bombay via Jeddah.

As I explained earlier, I had been working on a book that explained the headings of the chapters of Bukhari Shareef (Al Abwaab wal Taraajim) from time to time over a period of 35 years, whilst I was teaching Bukhari. Due to my involvement with so many other academic affairs, it had taken me a very long time to complete it. At that point in time, Maulvi Aqil, the Sadr Mudarris of Mazahirul Uloom, and Maulvi Salmaan requested to remain in my presence in Hijaaz in order to correct, verify, re-write and prepare the manuscript for printing.

Initially I did not approve of this because it would have meant that they would lose teaching time. However, the Vice-Nazim, Qari Muzaffar, gladly accepted this proposal and granted them leave of absence – promising to make the necessary

arrangements. I informed them that the best time to start would be after Hajj.

Hajji Yakoob informed us from Bombay that a ticket from Bombay to Jeddah would cost Rs15295. This meant that it would work out far cheaper for them to fly to Dhahran and then to travel to Makkah Mukarramah by car. In this way they would save Rs1500 and they would be able to spend one day in Taif en route to Makkah Mukarramah.

I accepted this arrangement. At that time, Maulana Inaamul Hasan was on the verge of leaving for an extended tour of South Africa. The arrangement was that the three of them would ali meet in Bombay at the same time and from there Maulana Inaamul Hasan would depart for South Africa and they would depart for Hijaaz. On the 15th of March they all left Bombay.

Bhai Abdul Hafeez and Abdul Qadir travelled by car to Dhahran in order to receive them and take them to Makkah Mukarramah, where I had already gone to for the purpose of Tazi'at . Just as a precaution, I also sent a telegram to Hajji Abdul Basit to meet them at the airport and to send them to Makkah Mukarramah. It was my desire that they stay over at Taif for one day, but such a lot of time was wasted that they could only stay in Taif for a few hours.

I had one very good friend, Akhtar Ali Saharanpuri, who worked for Saudi Airlines in Jeddah. On all my trips where I had to stop over at Dhahran, he had made things very easy for me. I even wrote to him and asked him to make the arrival of my two grandsons as comfortable as possible. May Allah richly reward him. He actually flew to Dhahran in order to help them. After their arrival, the two of them had a meal at Hajji Abdul Basit's house. Thereafter they made a tour of the oil refineries. They left after 'Asr and reached Riyadh by nightfall. The following day they left Riyadh. They stayed for a couple of hours in Taif and then went to Solatiyya in Makkah Mukarramah.

I had initially only intended to stay in Makkah Mukarramah for a very short period, but after I received a telegram from Hajji Yakoob informing me of the departure of Maulvi Aqil and Salmaan, I decided to stay a little longer. We finally only left Makkah Mukarramah after we had visited Saadi's house to pass our greetings to his household.

We arrived at Badr at two o'clock (Madina Munawwara time) and joined the jamaat after salaah had already started. Doctor Ismail had invited some people to join us for supper. After supper some friends slept in Musjid Arees, while others slept in the courtyard. The following morning we had tea and then we visited the graves of the Martyrs of Badr. On our way to Madrasah Shari'ah, we made a quick stop at the house of Sayed Habib. I sent someone in to enquire as to whether he

was home. He came out of the house with the messenger and met me while I was seated in the car. Finally we arrived at Madrasah Shari'ah at two o'clock in the afternoon.

Upon our arrival we received the news of the assassination of King Faizal. He had been shot three times by his nephew, Faizal bin Musaid. King Faizal's sharp-mindedness, his honor and beautiful qualities were such that I could never mention them all in this discussion. May Allah pardon him and grant him a high place in His House of Mercy.

Those who were involved in politics may have involved themselves in the political consequences of his policies, but the weak ones like me could only praise the great service he had done in providing so many comfortable roads to facilitate the Hajj journey. This was such an achievement that, in consequence, every Hajji spontaneously made du'a for him. Previously the short journey from 'Arafah to Mina took up to ten hours due to the huge traffic jams that were caused by the busses and trucks that blocked up the road.

Because of my severe illness and weakness, I had intended to postpone my Hajj during that particular year, but my friends had given me the assurance that there would be no difficulty because of the new and wide roads that had been built.

We left along Mansoor Street, bought some food and reached Mina within ten minutes. Five minutes later we reached

Muzdalifah and another five minutes later we arrived at the tents of Mu'allim Sayed Makki Marzooqi, where a bed had been placed for me. This meant that it took merely twenty minutes for me to be transported from Makkah Mukarramah to my bed at 'Arafah. The same thing happened on our way back. Because of this, I have made a lot of du'a for King Faizal.

May Allah pardon his faults and accept him into His Mercy.

After we came to hear about this calamity, I encouraged my friends and assistants to make a lot of du'a for King Faizal. I also encouraged them to perform some deeds by way of Esaale Thawaab for him. Even now, when I remember my Hajj, I make du'a for him. May Allah grant him a good successor - for the sake of the Arabs and the Muslim's worldwide.

Immediately after arriving in Madina Munawwara, the two scholars started working on the presentations of the fourth volume of 'Al Abwaab wal Taraajim'. The blessings in Madina Munawwara are indeed great. I experienced this before in 1345. After the completion of 'Bazal', I started on 'Awjaz' in the Holy Presence of Rasulullah Salallahu 'Alayhi Wasallam during Sha'baan. It took me thirty years to complete four and a half volumes. However, I completed some other works as well during that time.

On the 14th of Rabi' Al-Awwal they started editing and preparing volume four and by the 27th of that month they had completed the entire volume.

At that point, I had been experiencing some difficulty with my eyes for quite some time. It started in 1360. First my right eye gave me trouble and then later the left eye started. When my left eye also started becoming troublesome, some of my friends, especially Hajji Azeemullah, insisted that I go to Aligarh for treatment. They went as far as fetching me with special cars. Earlier, Maulana Yusuf had promised that, if I should decide to have my eyes treated during his lifetime, he would cancel all his travels and other duties in order to stay with me in Aligarh for the full duration of the treatment.

A few years earlier, at the insistence of all, I did go to Aligarh. The Civil Surgeon examined my eyes thoroughly and told me that the time had come for me to have my eyes operated on. However, he told me privately: "If you postpone the operation for three or four years, there will be no harm done. The one eye is strong enough for you to see adequately, so you should manage to go about your duties and tasks."
Because of my busy schedule at that time, I decided to postpone the operation.

The doctor told me: "Your month of Ramadhaan is coming and I hear that you stay awake a lot during this month and that you are extremely busy. If you have the operation, you will

require complete rest for months afterwards. If, after the operation, you stay awake much and are very busy, it will be very harmful to the eyes."

However, because of the insistence of my friends, I did have the operation on my right eye in Aligarh in 1970. The doctor was a non-Muslim, but he tried his utmost to do his best for me. May Allah reward him for his favours upon me.

On the 12th of March 1970, the doctor told me that he had completed all the blood, urine and eye tests. "I am completely ready to operate, but tomorrow is Friday and I am sure that you would want to go to Jaama Musjid for prayers, I will do the operation the day after tomorrow."

On the 14th of March, at ten o'clock, he operated and gave the instructions that I should lie down for a few hours. He also gave instruction that no one should enter my room and that only men should attend to me. The male nurses placed a chamber in my room where I could relieve myself. The doctor removed the chamber from my room and had a channel made under my door. This way I would be able to perform istinja. A cleaner would then clean it from the outside. He also allowed my companions to perform their salaah with me in Jamaat while I sat on my bed.

My eyes were bandaged, but he did not give me anything to anaesthetize me or to put me to sleep. On the third day he

informed me that there had been a continuous flow of people who wanted to visit me.

He told me: "To allow them to visit you at all times will cause difficulty, therefore it is best that you fix a specific time for receiving visitors yourself. I will then permit them to come. This will settle their troubled state and also give us a bit of rest."

I suggested that the visitors come after 'Asr. The crowd that came to visit me was between two hundred and two hundred and fifty people. The doctor sent his workers and even his sons to pay me a visit. I was not in the mood for talking. Because of this I asked someone to read the works of my Elders.

I could not sleep for three days. The doctor said: "The best treatment for that will be sleeping tablets."
I did not want sleeping tablets because, it may solve a person's sleeping problem, but it causes harm to your heart. Therefore I refused.

About two years later it became necessary for me to have the other eye treated, but by that time my travels to Hijaaz had already started. Every time I travelled to India, the Aligarh brothers insisted that I start the treatment, but I always gave the excuse that I would have to leave soon.

Doctor Zafeeruddin, who always used to assist me upon my arrival in Jeddah, was an eye specialist with a practice in Jeddah and a good friend of mine. Upon my arrival there, he offered to do the operation.

On various occasions he came to see me in Madina Munawwara with all his instruments and offered to do the operation right there in my room.

He promised: "I will treat your eye and send you back into Musjidun Nabawi within two days."

I always replied: "When I do have my eye operated on, you will be the one to perform the operation."

In that way the time passed.

Qazi Abdul Qadir Saheb was like a father to me. He always stayed with me when I was in Hijaaz and took care of feeding and hosting my guests. Without my knowledge, he had sent a letter to a certain Doctor Muneerul Haq and instructed him to take leave and go to Madina Munawwara in order to perform the operation on my eye. This Doctor hailed from Lahore and was an eminent eye specialist with special degrees from London. Apparently he did not stitch up the eye after the operation. For that reason he did not need to remove any stitches afterwards. He was well known for the fact that he simply applied an ointment onto the operated area, whereby the wounds would then heal of their own accord from the inside.

Qazi Saheb was an ardent Tableegh worker and was scheduled to travel to South Africa with Maulana Inaamul Hasan for an Ijtima. He wrote a letter to Maulana Inaamul Hasan and told him that he would remain with me instead of going to South Africa if Doctor Muneer was prepared to perform the operation.

I only discovered all of this when I received a letter from Doctor Muneer in which he replied that he had managed to secure a leave of absence and that he would bring all his instruments and perform the operation. When I made enquiries, I found out that Qazi Saheb had made all the arrangements. When I informed Qazi Saheb that Doctor Saheb would only arrive after the South African Ijtima and that he should go to South Africa, he agreed to go.

He arrived back in Jeddah on the 8th of April. At that time a storm was raging between Makkah Mukarramah and Madina Munawwara. This delayed him and he only arrived in Madina Munawwara on the 10th of April. At the same time there was also a railway strike in Pakistan resulting in delaying the Doctor. He only arrived in Jeddah on the 21st and in Madina Munawwara on the 22nd. Maulana Aftab, son of the late Maulana Badr-Alam, personally went by car to fetch him from Jeddah.

It was decided that my operation was to be performed in my room at Madrasah Shariyyah. However, everyone else felt that

the operation should rather be performed at the hospital. Therefore, on the 24th of April, I was taken to the hospital in Sayyid Aftaab's car. Two hours later the operation was done.

The director of the hospital and Dr. Zafeer Ahmed were also present during the procedure. Dr. Zafeer Ahmed had requested earlier: "If I have permission I will also come down for the operation."

I felt very ashamed because he had offered to do the operation many times before and I had made him a promise that I would allow him to do it, but Qazi Saheb's whole plot was arranged without my knowledge. Dr Muneer invited Dr Zafeer to assist with the operation and it was thus arranged.

I was discharged from the hospital on the 28th. It was only after my discharge and return home, that I was informed of the fact that I had missed my Salaah for three days. This was due to the fact that I had been given various sleeping tablets while in hospital. When I heard this, I felt very sad. May Allah forgive me.

When my nephew, Abul Hasan, heard that I was to undergo the operation, he was very concerned. He wrote that he would very much like to be present. May Allah bless him. Previously, when I was in hospital in Aligarh, he had come to see me quite often. This time around, he flew to Madina Munawwara via Dhahran, arriving on the 18th of April. Doctor

Ismail and Soofi Iqbal went to Jeddah to collect him and they arrived in Madina Munawwara at the time of Jumuah. They saved him from missing Jumuah. His main concern was my comfort. He did not pay any attention to the taunts of others, nor to my scolding. According to him, the instructions of the doctors were more important that even my requests.

Doctor Muneer left on the 13th of May when his leave was nearing its end. He wrote down a list of all the medication that I needed, and Abul Hasan ensured that it was applied punctually. Doctor Zafeeruddin also flew to Madina Munawwara in order to check on me twice. It cost him 200 riyals for the ticket each Friday, just to check on me and return the same day. I insisted that he at least accept the money for his tickets from us, but he refused. It was for that reason that I asked him not to return for a check-up again until the first week in June.

Doctor Muneer had also asked the local doctors to keep an eye on me. From time to time they made some changes to my medication. In spite of Abul Hasan writing detailed letters to Doctor Muneer, we received no reply from him. I do not know whether he ever received our letters, or whether his replies did not reach us. Because of the fact that we did not receive a reply, I kept delaying any further treatment to my eyes. Eventually I made the decision to ask Doctor Zafeeruddin to continue the treatment. It was easier for me to have him work on my eyes because I could meet with him at all times.

Maulana Inaamul Hasan left for Africa on the 18th of March. He toured various countries, including Mauritius, Reunion, South Africa, Mozambique, Rhodesia, Zambia, Malawi, Kenya and Tanzania and returned to Jeddah on the 6th of May. The main Ijtima was held in Kenya and in South Africa from the 27th to the 31st of March. All the other places were visited as a follow-up to the Ijtimas. The details of these visits were found in the diary of Maulana Muhammad Umar. I also found the letters from Maulana Sulayman Jhanjhi amongst my papers.

They arrived in Jeddah on the 6th of May and in Madina Munawwara on the 10th. On the 31st of May they left for Makkah Mukarramah, together with about forty companions. Some of them travelled by car and others left in Abdul Hafeez's van. On the 10th of June they left by P.I.A. for Karachi. They performed their Thuhr salaah in Jeddah and 'Asr in Karachi.

Upon their arrival in Karachi, a large crowd of people awaited them. Maulana Binori was amongst them. At the airport a long du'a was made. From there they left for Makki Musjid. There was such a huge crowd that cars had to be parked at quite a distance from the Musjid. A short lecture was given after 'Esha and thereafter 'Hayaatus Sahabah' was read.

Maulana Inaamul Hasan arrived in Bombay on the 16th of June.

As previously stated – this book is no special academic work. Whatever comes to mind has been noted down, whether it is relevant to the foregoing text or not.

Today, on this the 9th Jumad Al-Thani 1395 (18 June 1975), I remember a little story about my uncle, Hadhrat Maulana Muhammad Ilyas: As I have previously mentioned on a few occasions, the mutual relationship amongst the people in our family village was always one of love, friendship and sincerity. All these qualities were admired and praised by many people from far and wide.

There is a story of two brothers that has been retold many times. This incident happened before my time. They were both wealthy landowners and each of them had a cart that was pulled by a bull. Once, these two brothers were embroiled in a court case over some land dispute. It had to be settled at the Magistrate's court in Kerana - a couple of miles away.

It so happened that the usual practice was that they would both travel on the cart of the brother who tied his bull to the cart first. Thus, together they traveled to the court house on one cart. At the court house, the one brother mentioned that he was hungry. He took out his food and the other one joined him for the meal. In the court house they argued against one another very strongly, but as soon as they left the court, they were once again loving brothers.

When the elder brother died, the younger brother sent all the papers to his widow saying: "My dispute was with your husband and not with you or your children. If you wish, you may burn these papers. Now the judgment will be whatever you decide."

I heard this story from my father. Upon investigation, I found that it was a true story about our family Elders. This same type of loving relationship remained amongst our family members until the time of my youth. Then the curse of 'election fever' came over our village. It caused arguments and disputes in every home, resulting in fights between father and son, brother and brother.

[An election can be a very useful and beneficial thing – on condition that it is like the election between Hadhrat Uthman (Radhiallahu Anhu) and Hadhrat Ali (Radhiallahu Anhu), with Hadhrat Abdur Rahmaan bin Auf (Radhiallahu Anhu) in charge. This story is quite long and well-known and details of it can be obtained from any Maulvi.]

Anyway, during this election there was a dispute between two family Elders from the village. Both were very pious men. One of them was a bit elderly, and not so closely related to my uncle. The other one was a bit younger and the Imam of the Musjid and a closer relative to my uncle. Because of the dispute, the elder one stopped attending the Musjid for

salaah. In those days, my uncle often went there and on one of these trips he came to know of the arguments.

One day I was with him when he went to Kandhla. Because of his closer relationship to the younger one, he requested that this Imam make peace with the elder one and explained the virtues of becoming reconciled. After putting forth his request, he took the Imam to the house of the elder man to make peace and seek pardon. May Allah grant him.great reward.

The Imam went and asked the older man for forgiveness and stretched out his hand. The older man first struck him a blow on his shoulder before shaking his hand. In this way, peace was restored. What pleased me most was that, at the time of leaving, my uncle grabbed the feet of the older man and kissed it. This was a sign of my Elders that I have often witnessed in my life.

The above story just happened to enter my mind because of some situation I am experiencing at this moment. I know that I had previously also written about the way my Elders used to deal with enemies and opponents, but I find it necessary to, once again, advise my friends not to exceed the limits In reacting to the opposition of opponents – as one may witness today. In the face of slight criticism, they resort to strong tactics of abuse and degrade their opponents merely on the basis of rumors and doubt.

The Qur'an has stated clearly:

إِنَّ السَّمْعَ وَالْبَصَرَ وَ الْفُؤَادَ ط كُلُّ أُولَآئِكَ كَانَ عَنْهُ مَسْئُوْلاً

"Verily, you will be questioned concerning the hearing, sight and the heart (on the Day of Qiyaamah)"

For this reason it is a great sin to attribute all manner of iniquity to an opponent by way of retaliation.

A story comes to mind ... Once a person left a pail of milk on his verandah. When he returned home, he saw a dog running off his verandah with, what appeared to be milk on its snout and whiskers. The Maulana gave the fatwa that the milk was impure.

Upon research, the Aalim asked: "Did anybody see the dog putting his mouth in the pail and drinking the milk?"

The people replied: "No."

Then he said: "In that case the milk is pure (paak)."

There are always some people who have a dislike or hatred for the Ulama. One such person begane to spread this story and started abusing the Aalim. Wherever he went he would say: "See what a wrong 'fatwa' this Aalim has given."

By Allah, the results are delayed, but Allah is not blind!

After a few years, this man was travelling in the jungle. On his way he heard some strange noises coming from a nearby cave. Upon investigation he found a man who had just been murdered. His blood was still flowing out of his body. A knife,

covered in blood, was lying next to him. He had simply gone to investigate what the noise was all about. However, two or three other people also arrived shortly after him. They saw him leaving the cave and assumed that he was guilty of murdering the man, so they had him arrested.

When he was brought before the Qadhi (Judge) the case was quite lengthy. Eventually the Qadhi said: "We will go and ask this masala from such and such an Aalim."

It was the same Aalim which this man had abused before.

The Aalim asked the same question: "Did anybody see this man fighting and killing the other man?"
They answered: "No."
Then he gave the same 'fatwa' which he had given in the case of the dog. Thus this man he received his freedom and his life was saved.

إِنَّ اللهَ لاَ يَظْلِمُ مِثْقَالَ ذَرَّةٍ

"Allah does not commit injustice even the size of a mustard seed..."

It is also worth noting that the retribution of Allah Ta'ala is not always immediate. He grants respite to the unjust person so that he may repent for his wrongs. However, it may be that, when Allah's punishment is meted out, the one being punished is innocent of a misdeed at that specific time and under the current circumstances, so he feels that he is being

punished or accused of something he is innocent of. In actual fact, it is the retribution for a previous crime. This person will then raise his hands and cry that he is being unfairly punished, that he is innocent and that he is being wrongly accused.

For this reason it is necessary that a person sits quietly and ponder over his deeds and wrongs of the past and make Istighfaar.
One should repent of all evil deeds ...

مَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

"Whatever calamity befalls you, it is as a result of what your hands have wrought, and He pardons much."

There is a well-known story of Hadhrat Asma (Radhiallahu Anha) that whenever she had a headache, she used to say: "O Allah forgive me. I have sinned."

There are however times when, for some special reason, calamities befall us, but this is not the place for a detailed discussion on this topic. I only found it necessary to refer to this due to some incidents that have taken place as of late.

Another point worth mentioning is that revenge is not only affected by our own hands, but also by du'as against us (Bad-du'a/curse).
It is very important that one should never raise your hands in du'a against (curse) anyone, especially against the Ulama and the Sayeds (family of Rasulullah Salallahu 'Alayhi Wasallam) –

especially not on hearsay. It may very well be that the actions attributed to them are not proven or authentic.

This is quite possible - as in the case of the 'dog-and-the-milk' story. A deed may have been committed by somebody else and attributed to them through wrongful deduction. In such a case you would be guilty of doing that person a great injustice. It is indeed a virtuous thing if you can refrain from revenge completely.

وَلِمَنْ صَبَرَ وَغَفَرَ اِنَّ ذَالِكَ لَمِنْ عَزْمِ الأُمُوْرِ

"But he who bears patiently and forgives, surely that is the best of affairs."

However, if you are unable to defend yourself and you are forced to make du'a against someone, then do not mention his name, but rather say this: "O Allah, retaliate on my behalf against anyone who has treated me unjustly. I am weak and You are the One to protect me."

Together with this, another point comes to mind. I have written about this many times in 'Aap Beti', but time and again it seems relevant: People denounce some of the Khalifahs of the Sheikhs. Outwardly it may seem like an attack on those specific Khalifahs, but in fact, it is an attack on the Sheikhs who gave them Ijazat.

Those attacks arise mostly from rumors, back-biting and misunderstandings. I have warned many times against people who try to think what others are thinking. On the Day of

Qiyaamah you will not be questioned as to why someone made another his Khalifah. You will only be questioned about your own deeds. This is what you should worry about. May Allah help me and guide all of us not to criticize our Elders.

There is another point worth mentioning: It is our belief that even Rasulullah Salallahu 'Alayhi Wasallam did not have complete knowledge of the unseen. Rasulullah Salallahu 'Alayhi Wasallam is reported to have said: "Some people will be brought before me at the Howdh-e-Kauwthar. I will know them and they will know me. Then they will be separated from me. I will say: 'They belong to my people.'
Then it will be said: 'You do not know what they invented in the Deen after you.'
I will then say: 'Destruction be on those who invented things in Deen (to change it).'"

At the 'Conquest of Makkah', Rasulullah Salallahu 'Alayhi Wasallam announced an open declaration of pardon for all: "Whosoever enters Musjid Al-Haram will be safe. Whosoever enters the house of Abu Sufyan will be safe..." (and so he continued). One person came along and said: "Ya Rasulullah (Salallahu 'Alayhi Wasallam), Ibn Khatal is holding on to the cloth of the Ka'bah."
Rasulullah Salallahu 'Alayhi Wasallam replied: "Kill him!"

Rasulullah Salallahu 'Alayhi Wasallam said this, although the man was a Muslim and had been one of the scribes of the Revealed Word.

There are many similar incidents that are related to us in the literature of the Ahadeeth.

The Sheikhs do not even come near to one of the Sahabis of Rasulullah Salallahu 'Alayhi Wasallam and the Sheikhs of today do not even come near to the Sheikhs of bygone days. If Rasulullah Salallahu 'Alayhi Wasallam was unaware of the condition of those who were to follow him, and of the deeds of those who were to follow him, how do we expect the Sheikhs to know all of that? They are not "knowers of the unseen"! They merely give Ijazat after judging a person's present spiritual condition. If, afterwards, that person's condition deteriorates, what blame is there on the Sheikh? One should be very careful in this regard.

I would have loved to discuss this matter in greater detail, but my present health condition is very weak. I have no guarantee of life or death. Thus I have mentioned this only briefly as an admonition to my friends. Even if a clear act of "Anti-Deen" is performed by a Khalifah, there should be NO criticism of his Sheikh. That only does harm to one's own self. Always remember that Ijazat is given according to a state of the mureed at a specific moment. If it changes for the worst afterwards, the Sheikh is not to be blamed.

Maulana Thanwy (Rahmatullah Alayh) use to print a wasiyat (legacy) of warnings every year. In it, he used to state that so-and-so has now become involved in other things, or is now no more fit to be a Khalifah, and from now onwards is no longer fit to be a recipient of Ijazat.

Hadhrat Sheikhul Islam wrote in his 'Makaateeb' Vol. 4, pg 166: "For the sake of granting anyone Ijazat, the Sheikh need not be a recipient of 'ilhaam' (Divine Inspiration) and 'kashf' (disclosure of the Unseen)."

It is possible that this quality was present in the previous Saints. However, incompetent and incapable ones like us do not possess that quality.

Ijazat depends upon ability and talent. In the case of Maulana Thanwy, the granting of Ijazat was based upon the following:

He writes in 'Marqoomaat-e-Imdaadiyah' pg 309:
"The criteria upon which Khilaafat is based are:

- *Outward competence to a satisfactory degree.*
- *Involvement with the path – academically and in action.*
- *The expectations of continued progress and becoming firm therein.*

However, in the case of Hadhrat Gangohi, these things alone were not sufficient. He never gave Ijazat unless and until a

person had involved himself sufficiently in the quality of 'Yaad-daasht' (constant remembrance).

The definition of 'yaad-daasht' is mentioned in 'Siraat Mustaqeem' in the following words:
"What is required is that, at all times, ones attention should be focused on Allah and it should be imprinted in the mind at all times, without any physical dimensions, that Allah has all perfections and that He is Pure and free from all faults. He knows everything and sees everything at all times, and that Allah is near and present at all times. To perpetually and continuously embed this in your mind and thoughts, and to always remember this, is called 'yaad-daasht'. One should develop this quality in yourself at all times, in all your worldly affairs, as well as while fulfilling your Deeni duties and worship."

In short, the effect that it should have on a person – as was stated by both Hadhrat Shah Saheb and Hadhrat Madani (Rahmatullah 'Alayhimma) – should be the same as that which is experienced by a fasting person on a scorching hot day. Such a person experiences great thirst. Such is the effect that is required.

Since the time I was given Ijazat by my Hadhrat Saharanpuri (Nawwarallahu MarQadahhu), I had very little time and opportunity to spend time in his company. I also feared to question him, because I did not want him to think that I was

harboring thoughts, or dreaming of becoming a Sheikh. Some years later I happened to ask Hadhrat Thanwy (Rahmatullah Alayh): "On what basis is Ijazat given to a person?"

In very few words he said something very meaningful: "When the heart of a Sheikh repeatedly, without any outside pressure or stimulus, is inclined towards Ijazat for someone, and the Sheikh dispels this desire a couple of times, then ... if this desire still persists ... Ijazat should be given."

There is one thing I have deduced from the actions of my Elders: It is very harmful for a mureed to have the hope or ambition of becoming a Khalifah. I have often noticed that, when my Elders got the slightest impression that someone was keen to obtain Khilaafat (Ijazat), they took very long before giving that person Khilaafat.

In making the decision to become a mureed of someone, it is not sufficient that the person be the majaaz (Khalifah) of a certain Sheikh. One should take a good look at him and determine to what extent he is a follower of the Shari'ah. The more he follows the Sunnah, the more fit he is to be a guide. It is one thing to harbor suspicious thoughts about someone, and completely another thing to have faith and confidence in him and accept him as your Sheikh. One should be very cautious in both cases ... in harboring suspicion against someone, and in taking someone as your Sheikh.

The conditions laid down in 'Irshadul Mulook' should be carefully studied and understood. One should neither avoid taking Bay'ah to someone due to suspicions and rumors, nor should you impulsively become a mureed of someone because of the praises that are sung by others.

On page 7 of 'Irshadul Mulook', the pre-conditions that should be met before you decide to make someone your Sheikh, are discussed in detail. In short, for a Saalik (devotee) it is very necessary to have a 'Sheikh Kaamil' before he can take to the path as a fellow-traveler and understand the ups and downs of the road. This boils down to one thing: The Sheikh must be a diligent follower of the Shari'ah and the Sunnah. He should be an experienced guide. There is no need for him to be of honorable descent. There are many eminent Sheikhs who became great spiritual guides in spite of professing a trade which people looked down upon as being low and despicable.

Rasulullah Salallahu 'Alayhi Wasallam had warned us not to become infatuated with the outward appearance of anybody ... not until we have become fully acquainted with the Inner qualities of his heart. This proves that the criterion is the truthfulness of the inner self and the beliefs.

Hence, if a person holds beliefs that are in accordance with the general consensus of the Ummah, the Kitaab (Qur'an) and the Sunnah, and he has knowledge of the 'Tariqat' and 'Haqeeqat' – then he is undoubtedly capable of being a

Sheikh. One should then enquire about his condition and the condition of his mureeds from his mureeds and authentic, righteous contemporaries in order to ascertain to what degree he and his mureeds are truly observant of their Shari'ah duties and how strong they are in their Deen. One should also enquire from the pious people of the time what their opinions are about him.

So, if the Ulama of the time do not have objections against him and some pious people and men of learning derive benefit from him and love him, considering him to be dependable in 'Tariqat' and 'Haqeeqat', then you may accept that he is an expert on the path of Tasawwuf. In that case you should attach yourself to him, obey his instructions and look upon him as your 'Tawheed matlab'. (Tawheed matlab means that you should then believe that there is no one else in this world that will bring you to your aim other than this man. Even though, in this world, there may be others with the same qualities, you should believe that your reaching the intended destination will be due entirely to the guidance of your Sheikh.)

This point – 'Tawheed Matlab' – is a very crucial part of Tasawwuf. Whosoever has not acquired this, will roam about in a troubled state and may even become lost in some jungle. If that happens, Allah will not care about his destruction.

This topic is a very important one and those who are followers of 'The Path' should study the original works on it thoroughly.

Hadhrat also wrote on page 11: "Although the Majzoob is one who has reached his destination, he may be generally unacquainted with the obstacles of the way and thus not suitable as a Sheikh, as he cannot be expected to guide others over the path."

For this reason it is necessary for someone who is made a Sheikh, to also be an Alim of the Qur'an and the Sunnah. To be an Alim alone is not enough. He should be endowed with virtuous qualities and be oblivious to the lures of worldly wealth and fame.

One should always try to acquire guidance from such Sheikhs whose spiritual genealogy reaches up to Rasulullah Salallahu 'Alayhi Wasallam. One should obey one's Sheikh in the performance of spiritual exercises to the extent that one refrains from much involvement in eating, sleeping, talking and general intermingling with people, while involving oneself as much as possible in charity, silence, salaah, fasting and so forth.

It is necessary to develop within oneself the qualities of good character, for example patience, gratitude, reliance on Allah, sincere belief in Allah, generosity, contentment, trustworthiness, humility, desire for the hereafter,

truthfulness, sincerity, shame, dignity, meekness, doing things diligently and to avoid all love for honor and wealth. One should endeavour to create within oneself the 'Noor' (light) brought by Rasulullah Salallahu 'Alayhi Wasallam and to discard all evil propensities like pride, selfishness, stinginess, jealousy, envy, greed and apathy. You will notice that through the spiritual efforts and exercises, light will shine on your face from the pleasure of the efforts.

One should choose solitude, staying away from the world and its people, while becoming drowned in the sea of Allah's presence and magnificence. The superficial things which are generally discussed and are on the whole 'anti-Shari'ah' should not be brought on the tongue.

It is not necessary to be endowed and filled with all the knowledge of the Sheikh, but what is necessary is that the knowledge of that which is Waajib, Fardh, Sunnah and Nafl in our 'ibaȧdah (worship), as well as the amounts thereof, should be known. It is also necessary to know what is prohibited, permissible and not permissible.

One should also not be a person who goes walking about or travelling simply for the sake of going about or touring around. You should not be a lover of material things, not a lover of beautiful things and not a lover of name and fame. A Sheikh should not desire having lots and lots of mureeds.

This is a topic that deserves a long discussion and is of utmost importance to anyone who has been chosen as a Sheikh. (For this reason it is of utmost importance to read 'Irshadul Mulook' from page 7 to page 16.)

CHAPTER SIX

MY TOUR OF INDIA – 1395 HIJRI (1975)

For as long as this humble servant remained busy with academic teaching, research and study, I never intended to settle in Hijaaz permanently. Hadhrat Sheikhul Islam (Rahmatullah Alayh) and Hadhrat Raipuri (Rahmatullah Alayh) earnestly requested that I accompany them on Hajj, but I could never do so due to my academic duties.

At the time of the 1382 strike, I stopped my involvement in teaching and academic work. This caused me great sorrow. My sorrow was mostly due to the fact that, during that very same year, I had taken great pains in inculcating into the hearts of the students of Ahadeeth the need for becoming real students and the need for becoming leaders of men.

During that year, I tried my utmost during my Bukhari lectures to advise them and warn them against wrong actions and to make them realize their true position. Due to that, I had great hopes that the students of that year would, Insha Allah, become good examples. But, that was not to be. The strike was the beginning of my losing heart and becoming disenchanted with teaching.

Thereafter, as a result of Maulana Yusuf Hadhratjee (the Ameer of Tableegh)'s insistent requests, my Hajj journeys started in 1383. During that same year Maulana Yusuf Saheb made a promise to the people of Hijaaz that he would come

for Hajj every three years and that he would take me with him every time. He passed away soon afterwards, but my journeys to Hijaaz continued.

Later the thought crossed my mind that there would be no need for me to lie around unoccupied in Darul-kufr (India) when my academic and teaching days were now over. It would be so much better if I could spend my days at the door of Allah's beloved Rasul Salallahu 'Alayhi Wasallam, so that perchance I would benefit from the blessings prevailing there. My health was such that I did not fancy travelling around. However, whenever I was in Hijaaz, my friends in India started demanding that I return.

I had no intention of going to India during the year 1395. A certain pious man, who requested that his name should not be mentioned, performed 'Istikharah' and on the 16th of Jumad Al-Ula 1395, he had a dream in which he had a conversation with Rasulullah Salallahu 'Alayhi Wasallam. He asked Rasulullah Salallahu 'Alayhi Wasallam about my journey to India. Rasulullah Salallahu 'Alayhi Wasallam asked: "Is he then useless over here?"
The man replied: "No, he is not useless or unoccupied here. In fact, he is actively involved here."
Rasulullah Salallahu 'Alayhi Wasallam asked: "If he is involved with work in my Madina Munawwara, then why should he proceed outside?"

He answered: "Ya Rasulullah, is it your desire that Hadhrat Sheikh should remain in Madina Munawwara?"
Rasulullah Salallahu 'Alayhi Wasallam replied: "Yes, that is my desire."
He said: "So shall it be. Shall I go and tell him?"
Rasulullah Salallahu 'Alayhi Wasallam answered: "Yes, that is my wish."

Upon hearing this I made the firm intention to settle in Hijaaz. However, my Pakistani and Indian friends insisted that I should spend Ramadhaan with them in India. This request came especially from my great benefactor, Qazi Abdul Qadir.

I decided to hand the matter over to Maulana Inaamul Hasan for decision and resigned myself to abide by whatever he decided. He was just returning from his African tour. However, he made no firm decision. Many friends repeatedly begged him to decide, but he answered: "The need for his presence over there (India) demands that he should go, but when I consider his health, I do not have the courage to tell him to go."

During this time, Abdul Hafeez Saheb had two consecutive dreams after performing Istikharah. Both dreams were quite lengthy. In the second dream he heard Rasulullah Salallahu 'Alayhi Wasallam give the Instruction that I should go. After hearing this I made the intention to go. Some friends in India also had similar dreams, urging me to go to India.

It was always my habit to perform Istikharah regarding my return, the moment I arrived in India. Upon my return to Hijaaz I would always wait for three months before I start making Istikharah regarding the requests I had received from my friends since my arrival there.

For fifty years it had been my habit to perform Istikharah whenever I had to do something important. In 'Maqaasid-Hasanah' there is a report, quoted by Tabrani about Hadhrat Anas Radhiallahu Anhu, reporting that Rasulullah Salallahu 'Alayhi Wasallam said:

وَ مَا خَابَ مَن استَخار

"He who performs Istikharah is never disappointed."

In deciding whether I should go to India or Hijaaz, I do not allow any personal desire of mine to be involved. For that reason I always perform Istikharah. I also advise my friends to always perform Istikharah with regard to any important decision that they need to make, especially with regard to Nikah. This has always been my practice and there are so many cases in which I have received the help and guidance of Allah Ta'ala ... all of which I consider to be the result of my Istikharah. It will not be fitting for me to mention these cases here.

Anyway, I finally decided to spend my Ramadhaan in India once more. My friend, Qazi Abdul Qadir, had a lot to do with

this decision, because he was not in any way willing to accept a postponement or cancellation. The Pakistani brothers were very keen, because they were under the impression that many of them would be able to acquire visas for India. Unfortunately, only Qazi Saheb, Maulana Muhammad Binori (son of Maulana Yusuf) and Maulvi Shahid Saheb (the assistant Mufti of Madrasah Arabia, Newtown) managed to receive visas for India and that too, with great difficulty. From Hijaaz, Ata-ur Rahmaan, his brother Hajji Yakoob, Hajji Ahmad Nakooda, Soofi Muhammad Iqbal, Abdul Hafeez, Hajji Muhammad Ilyas, Malik Abdul Haq and some others accompanied me.

I had promised Qazi Saheb that I would definitely be going. He subsequently went to Pakistan from where he continued to write that he was planning to come and fetch me in Madina Munawwara. I prohibited him, saying that I intended to fulfill my promise and that his trip to Madina Munawwara would only cause unnecessary expense.

On Sunday evening at three o'clock I left Madina Munawwara in the company of Abdul Hafeez, Abul Hasan, Abdul Qadir, Habibullah and Ismail. We reached Musjid Arees at 04h30, had something to eat and rested a while. After Fajr salaah we slept and woke to have breakfast at 10h30. From there, Salim took Abdul Hafeez's car back to Madina Munawwara, but I stopped Soofi Iqbal and Ilyas from leaving, because Maulvi Yusuf had arrived in Badr from South Africa after Fajr: He was scheduled

to stay in Madina Munawwara for only two days. We left and reached Solatiyya at 04h30. The road via Wadi Fatima was in quite a bad state. On our way we stopped over at the house of Doctor Zafeer and Doctor Waheeduzzamen. We did not meet Doctor Zafeer, but later he came all the way to Makkah Mukarramah to meet us. As for the Ihraam of 'Umrah ... I donned mine on behalf of my Ustaadh, Hadhrat Saharanpuri (Rahmatullah Alayh), Abul Hasan donned his on behalf of Talha's mother, Ismail donned his on behalf of my father (Rahmatullah Alayh), Fazlur Rahmaan donned his on behalf of my mother, Abdul Qadir donned his on behalf of my uncle, Maulana Muhammad Ilyas (Rahmatullah Alayh), Habibullah donned his on behalf of Hadhrat Madani (Rahmatullah Alayh) and Abdul Hafeez donned his on behalf of Hadhrat Gangohi (Rahmatullah Alayh).

On Wednesday, the 28th of Rajab 1395 (6 August 1975), we left Makkah Mukarramah with the intention of going to India. We performed Fajr salaah at Hudaybia. Although I had prohibited Mamu Yamin and Shameem from going all the way to Jeddah with us, they still came along in Maulvi Abdullah Abbaas's car in order to perform salaah with us at Hudaybia. From there they returned to Makkah.

After salaah, we went directly to the airport. Doctor Zafeer had obtained prior permission to take me directly into the plane, but at the last moment the airport officials refused to allow him through. I was taken to the plane in an airport

vehicle through the V.I.P. entrance. At the same time my other companions completed their customs formalities. The plane departed at 12.15 and arrived in Dhahran at 2.05. At 2.25 we departed again and arrived in Dubai at 4.25. From there we departed again at 5.22 and arrived in Karachi at 7.55. We reached Bombay at Maghrib time. At that time it had been raining for about two hours in Bombay. While some of the group members were still busy with the customs formalities, I left with some of the others. Ismail Hashim and Hajji Yakoob fetched us. We performed our Maghrib salaah at a hospital in town and read our 'Esha salaah at Bhai Abdul Kareem's home. In the meantime the rain fell so heavily that our companions could not leave the airport. They arrived quite late that night.

Maulana Muhammad Umar had been in Bombay for two days prior to our arrival. On a previous occasion I could not attend breakfast at his place because the lift in his apartment was out of order. After that, he had written to me while I was in Madina Munawwara about fulfilling the outstanding obligation. For that reason I had breakfast at his place on the Thursday morning.

From the moment I arrived, I started meeting special friends. An announcement was made that a meeting would take place at 9 o'clock so that I could meet all the others and so that Bay'ah could take place. Maulana Muhammad Umar made a long du'a afterwards. After 'Asr quite a few marriages took place and more people took Bay'ah. Bhai Abdul Kareem's

daughter also got married that day and the waleemah was to take place on the Sunday.

On the Friday morning, after performing Fajr, I left for the airport. My companions had gone ahead of me with the luggage and performed their Fajr at the airport. We had booked five tickets. Maulana Muhammad Umar booked a sixth. We were 50kg overweight and had to pay a charge of Rs242 because of it. Hajji Yakoob kept five boxes behind and promised to send it from Bombay directly to Saharanpur. One of these boxes was a box of dates for the Musalsalaat. This box arrived a day later. Two other boxes reached us a couple of days after our arrival.

Our plane was scheduled to leave at 7 o'clock, but there was some problem with the airplane and we left forty minutes late. We were quite worried and I kept on reading "Ya Rabbi Sallim Sallim." Finally the plane started moving. Alhamdulillah! Nothing happened along the way. We landed at Delhi Airport at 9.30.

Bhai Karamat Ali obtained permission to bring his car right up to the plane and, together with Maulana Inaamul Hasan, Talha and Zubayr, he boarded the plane. All the other cars, busses and trucks had to wait outside the airport. The children of Saharanpur were among those who came to meet me in these vehicles.

Maulana Inaamul Hasan said: "If all will be quiet, du'a will be made ... otherwise we will just leave."
After ten minutes of noise there was silence and Maulana Inaamul Hasan made the du'a. Thereafter we left for Nizamuddin.

Through the Grace of Allah we arrived in Nizamuddin on the 8th of August 1975 (1st Sha'baan 1395). Maulvi Izhaar asked when the public would be allowed to shake hands with me and I told him: "Tomorrow morning."
He said: "Many people have to leave."
I then replied: "In that case - after 'Asr."

Maulvi Inaamul Hasan also agreed with this and finally it was decided to allow the hand-shaking to take place after Jumuah. After 'Asr a Bukhari Khatam took place and some marriages were performed. A phone call was made to Maulana Atiqur-Rahmaan to arrange for a letter from Judge Saheb to be handed to him. This was in connection with Maulana Badre-Alam's "Hizbul Aazam". I also met with Maulana Muhammad Mia and some other special friends.

It was my desire to stay in Bombay for a few days ... until that Monday, but due to the fact that Maulana Inaamul Hasan had to leave for an Ijtima at Malir Kotla, he had made arrangements with the Bombay brothers to send me to Delhi on that Friday morning. The Bombay brothers wanted more time in order to arrange for some of the people of the area to

accompany me, but I had to inform them that news of my arrival in Delhi and Saharanpur had already gone ahead and that it would therefore not be possible change the program.

On the Monday, before leaving Bombay, there were many Saudi brothers. I wanted to leave in order to visit the graves of our Elders. The following morning after Fajr I visited the grave of Sultanji while the Saudi brothers listened to lectures. After lunch that day, Maulana Inaamul Hasan left for the Ijtima at Malir Kotla.

After Thuhr I left for Kandhla. There were two cars for the ladies from Kandhla to Saharanpur, and two cars for myself and my companions. The car I was driving in gave us some trouble and moved rather slowly. The result of this was that the ladies performed their 'Asr in Kandhla, but we only arrived at Maghrib time. We went directly to the Eidgah. There was a very big crowd. After our salaah, we first went to the Qabrastan (cemetery) for half an hour. Thereafter I shook hands with those present and we left for Kandhla village where yet another large crowd awaited us.

We went directly to the ladies section and, upon arriving there, were informed that mahroom Misbah's wife had fainted. Prior to this we had been told of her extreme patience and dignified composure in the face of calamity. Instead of being overcome with sorrow, she had consoled those who could not contain their sorrow. Now, on the day that she

completed her iddat, she fainted. We sat there for about half an hour. The following morning Misbah's wife had something confidential to discuss with me.

At around 7 o'clock, after my meeting with her, we left for Jinjana where Bhai Salim insisted that we have tea. While I declined his offer, I asked him to give my companions something to drink. At 11 o'clock we reached Thanabhavan where I first visited Hadhrat Thanwy's grave and then the grave of Hafiz Saheb. We performed Thuhr salaah there and left again at 3, arriving in Saharanpur at 4.30.

Upon arrival, I first performed Tahiyatul Musjid, then visited Nazim Saheb and then Hakeem Ayoob. Thereafter we went to Darul Jadeed. After the 'Asr salaah Maulvi Izhaar made du'a. I remained busy shaking hands until Maghrib.

I met Soofi Rashid Saheb who asked me if I intended to visit Gangoh. I replied: "No, the rains have closed the road."
He told me: "I have especially travelled along this route to see what the roads were like. On the outside the roads are clear."
I said: "In that case, we should go tomorrow morning."

The following morning at 5.05 we left in Hajji Azeemullah's car and reached Gangoh at 6. We visited Hakeem Nehnu and the two Khanqahs and then had lunch with Soofi Rashid. After that I took charge of the completion of Mishkat. After the completion, I lay down for a while before performing Thuhr

salaah. I returned to Saharanpur in Hajji Saheb's car, together with Shahid, Khalid and Abul Hasan.

It had been announced that I would be in the Musjid after 'Asr, but Maulvi Naseeruddin informed us that he had, through the efforts of Hajji Azeemullah, built a new room for me and that it should be inaugurated in my presence. On that same day (the Monday), Maulana Inaamul Hasan returned from the Ijtima at Malir Khotla. Maulana Yunus had withheld the completion of Bukhari Shareef and the Musalsalaat. I called him after 'Esha and asked him to inform the students during the first three periods that we would be completing both later that day, seeing as they were unaware of this.

We left for Raipur after 'Asr, in four cars. We had no rain along the way up until we reached Bahut, but from there it started to pour. Our intention was to stay in Raipur for only three hours, but the rain was so persistent that we sat in the car for about an hour, waiting for it to subside before we finally attempted to return.

Abul Hasan did not accompany us on that trip. Some thieves had broken into their locality and he had to keep watch the entire night. The result was that he overslept in the morning. On our return we stopped at Shah Saheb's Mazaar for a while. We also went to the Rerhy Madrasah, because on a previous occasion the students had stood in the rain waiting for me when they heard that I was passing their Madrasah en route

to Raipur. They waited in vain because I was unaware of it. I wanted to compensate them for that. I stayed there for about half an hour, but remained seated in the car. At 9 we returned to Saharanpur.

At 10 o'clock, on the 12th of August 1975 (3 Sha'baan 1395), the Bukhari Khatam took place and the 'Musalsal bil Awwaliyat' was read. Thereafter Maulvi Yunus read the last Hadeeth. I read the 'matan' (text) of both. After that the Nizamuddin brothers lay down to rest for a while after which they departed. By then I was also very exhausted and went to rest.

Yakoob Madani, who had gone to Nizamuddin to spend a month in Tableegh, also visited Kandhla, Thanabhavan and Saharanpur. He returned with Maulana Inaamul Hasan up to Kandhla. Soofi Iftikhar Saheb accompanied them of his own accord up until Jinjana, and at my request up until they reached Thanabhavan.

The previous year I had promised Maulana Ali Mia that I would visit Raipur with him for two days. He arrived without prior notice and wanted me to fulfill that promise. There was quite a crowd in Saharanpur, so he hired a whole bus for Rs200 and took us all there.

The evening before Wednesday, one man came with Hafiz Siddeeq to see me with the request that he wanted to take me

to Raipur in his bus. I told him to speak to the driver of the other bus and to arrange it with him. He did that. On Wednesday morning at 5 o'clock we left the Madrasah and reached Raipur's Mazaar at 6. As soon as we arrived I told everybody present that I would be leaving from the Mazaar at 8.30. I said: "If you people want to go and visit Ata-ur Rahmaan, then do so by all means. I have already declined and informed Ata-ur Rahmaan that I would not be coming. Whosoever you wish to call, call them to come by 9."

Ata-ur Rahmaan replied that nobody would come if he called them and that I should call Rao Fazlur Rahmaan, Abdur Rahmaan and Abdul Hameed. I sent somebody to call them, but they didn't arrive in time. At 10.30 I received the false alarm that food had arrived. We only ate at 11.30 after which I lay down to rest. I agreed that we would all meet again at 3.

By 4 o'clock only Rao Ata-ur Rahmaan had arrived. Mufti Abdul Aziz had made my companions promise that they would visit his Madrasah with him after 'Asr. They went, but I remained in the Bagh Musjid until Maghrib. After Maghrib supper was served. The people from Mazaarpur had requested that I visit them. I told them that they would first have to get the bus driver to agree. I heard that he agreed after they gave him Rs100.

Early the following morning I visited the Mazaar once more while my companions had tea. Then we left for Mazaarpur.

We arrived there at 7. Ten boys had completed their hifz. I gave them all some gifts. We left there at 7.30 and reached Saharanpur at 8.30. Maulana Ali Mia and his friends were booked to leave Saharanpur for Lucknow at 5.

On the 31st of August, Maulana Imran Khan Bhopali arrived. He was scheduled to leave on the Monday, but on Sunday evening Yunus Salim arrived. He was supposed to stay somewhere else, but we then arranged that he would collect Maulana Imran Khan Saheb on the Monday morning after Fajr. On the Monday morning he sent his car with the message that he was unable to come himself, but that Maulana should take his car and collect him. Maulana did that and together they left.

Thereafter, one by one, the following people arrived: Soofi Iqbal, Ata-ur Rahmaan, Yakoob Nepali, Ahmad Nakooda, Ahmad Mia Afriqi, Maulvi Yusuf Tootla, Maulvi Shahid Karachwi, Sa'eed Unghar and Abdul Hafeez and his wife. Some of them arrived directly from the border while others arrived by car via Delhi.

Ramadhaan started on the 8th of September. According to my usual routine, I had already entered the Darul Jadeed Musjid the previous day after 'Asr. All the guests had already been moved to the Musjid at Thuhr time. During the first ten days, Taraweeh was led by Zubayr. The middle ten days Khalid led Taraweeh and it was Salmaan's duty the last ten days. In the

Old Darul Talaba the grandson of Nazim Saheb recited the Qur'an thrice.

During that particular Ramadhaan, Soofi Uthman, while in Nizamuddin, saw a vision at two in the morning while he was wide awake. He saw a pious man coming along and paying his respects at the Mazaar. The man meditated there for three minutes and then performed two rak'ahs salaah in the Musjid. Then he told Soofi Uthman: "Give my salaam to Hadhratji and tell him to increase the amount of du'a." The man then placed one foot upon the roof of the Musjid and disappeared. Three years earlier he had seen a similar vision.

CHAPTER SEVEN

THE RAMADHAAN TIME SCHEDULE – 1395

Maghrib.

After Maghrib there was a recitation of two Paarahs during Awwabeen salaah.

Followed by tea, istinja etc.

Followed by a Majlis from 8 to 8.30 during which Bay'ah took place as well as Shahadah for new reverts.

'Esha salaah and Taraweeh: Performed from 9 to 10.30

Followed by a Yaseen Khatam and du'a

Followed by a reading from Fazaa'il Ramadhaan until 11.15

This was followed by shaking hands with those who were leaving.

At midnight the gates were locked and the keys were left with me until 3am.

At 3am the gates were unlocked and preparations were made for ***Sehri***.

This was followed by people engaging themselves in performing salaah. I used to recite two Paarahs in Tahajjud salaah.

Thereafter it was Sehri until the Fajr adhaan. For Sehri it was my habit to eat 'papar' with tea.

Fajr

After Fajr salaah I rested.

Daily from 9.30 until 10.30 a lecture was delivered by Maulana Ubaidullah.

At about 9 in the morning it was my habit to recite two Paarahs by reading Qur'an. This was normally followed by various tasks until one o'clock.

Thuhr

After Thuhr it was time for 'Khatam Khwaja-ghaan' and Zikr as well as my recitation of two Paarahs to someone. During this particular year Maulvi Aqil did not listen to me. This was done by Mufti Hakeem Ilyas.

'Asr

'Asr was followed by a reading from 'Ikmaalush-Shiyam' and 'Irshaadul-Mulook'.

On the 14th of September, Maulana Yusuf Binori arrived at Karachi airport for his journey to Hijaaz. He was already in Ihraam for 'Umrah. He had already boarded the plane when he was stopped and informed that he did not have permission from the provincial government to leave. He remained in Ihraam for two days – until he finally received permission – and on the 16th of September he eventually left for 'Umrah.

Doctor Zafeer arrived in Saharanpur during the last ten days of Ramadhaan. After Zubayr completed his khatam of the Qur'an he suffered a high fever.

On the 16th of Ramadhaan, Maulana Inaamul Hasan and Maulana Muhammad Umar Palanpuri arrived in Bhai Karamat Ali's car. They remained with us for two days before they left.

On the 17th of Ramadhaan, Maulana Ali Mia and fourteen of his companions arrived. They left on the morning of the 19th.

Hajji Abdul Aleem remained with us for the entire month and because of this quite a few people from Moradabad came and went.

According to a letter from Maulana Inaamul Hasan, a group of over 200 people, representing more than 28 countries, were performing Itikaaf in his Musjid.
Maulvi Abdul Ghani performed Itikaaf in the old Darul Talaba together with his jamaat.
Eight mureeds of Soofi Iftikhar performed Itikaaf in Kandhla.
Maulana Bihari performed Itikaaf in Darul Uloom, Deoband.
Maulana Asad Madani performed Itikaaf during the last ten days in his Musjid.
In spite of the fact that I advised him not to, Maulvi Rasheeduddin performed Itikaaf in Darul Jadeed for the entire month.
Maulvi Abdur Rahim Motala and Mufti Ismail left on the 20th.

Due to the heavy rains we experienced problems with the pitching and arrangement of the tents throughout Ramadhaan.

Maulvi Abdul Qadir Saheb experienced tremendous visa problems and only arrived via Sri Lanka on the 22nd.

During that Ramadhaan I experienced quite a few health problems like eye trouble, fever and so on.
Maulana Mansoor and Maulana Ubaidullah were also ill.

During that Ramadhaan quite a few people reported having seen Rasulullah Salallahu 'Alayhi Wasallam visiting and shaking hands with those in Itikaaf. This occurred almost daily. Details of this can be found in my diary.

On the 4th of October 1975, Maulana Farook Ahmad, the son of Maulana Siddeeq Ahmad Saheb Ambetawi who was the Sheikhul Hadeeth of Jamia Abbasia in Bhawalpur, died of double pneumonia.

Eid salaah in Darul Jadeed was performed on Tuesday the 7th of October, half an hour after sunrise. Salmaan led the salaah. In the Old Darul Talaba salaah was performed at 8.30.

On the day of Eid we had tea at Sehri time and after Fajr we had the 'Musalsal bil Eid' and 'Iftar bil Tamar' Hadeeth reading.

Qazi Abdul Qadir left by Dehradun Express for Delhi on the 4th of Shawwaal. On the 7th he left for Bombay from where he flew to Karachi on the 8th.

On the 6th of Shawwaal Malik Abdul Waheed arrived in order to complete Daura in Saharanpur. He remained there the entire year and completed it.

On the 9th of Shawwaal, Aamir arrived and it was his intention to remain there until my departure. Hajji Shafee requested that he take over the supervision of the Madrasah while he was there.

On the 15th of Shawwaal, Bhai Shameem and his two sons, Za'eem and Hasheem, arrived in Nizamuddin in order to take part in the celebrations at Nadwa.

Also on the 15th of Shawwaal a meeting took place to organize the teachers and lessons for the following year. During this meeting I gave a talk to the teachers. I admonished them and advised them that they should never allow their personal relationship or connection with a student to influence them – whether in the admission of such a student, his expulsion, his food arrangements or any other aspect. I gave some very useful advice. The details of it can be found in my diary.

Maulana Muhammad Mia passed away on Wednesday the 16th of Shawwaal, at half past six. He was the secretary of the Jamiat.

From the 31st of October until the 3rd of November a very important conference took place in Lucknow. The conference

was called 'Mahrjan Taaleemi' and many foreigners took part in it. Two days before the conference I had a dream in which I saw that Maulana Ali Mia sent a large number of foreign guests to me and I fed them. The conference was extremely important. Special booklets were published on the lectures that were delivered during the conference sittings.

When the conference ended, Sheikh Al-Haaj Sayed Alawi Maliki of Makkah Mukarramah, and Sayed Muhammad Mahmood Hafiz came to visit me. They arrived on the 27th of Shawwaal (2nd November). I had written to them while in Lucknow, informing them that I planned on going to Makkah Mukarramah and that we would definitely meet there. They did not want to wait until then and decided to come to my house after the conference.

On Monday the 28th of Shawwaal (3rd November), Khalid and his wife, together with his grandmother, Hakeem Israel and Hafiz Siddeeq, left for Delhi. From there they left again the following day for Bombay.

Hadhrat Maulana Sir Raheem Bakhsh Saheb had always been very kind to me. May Allah reward him abundantly. Once he had come to me and insisted that I accompany him for Hajj. It was at a time when I was very much academically occupied and I was not able to oblige. I could not even travel with Hadhrat Madani (Rahmatullah Alayh) or Hadhrat Raipuri (Rahmatullah Alayh). Upon his return from Hajj, he handed me

a special sum of money saying: "This is the sum which I had intended to spend on you during Hajj. Now I hand it to you as a gift."

After his death, while I was in Makkah Mukarramah, I often arranged for someone to perform 'Hajj badal' on his behalf and I also made a firm intention of performing Hajj badal for him from his village in Thaska. However, up until then I was never able to accomplish that. During that particular year it was decided that Khalid and his wife and mother should go for Hajj, together with Hakeem Israel's mother. I would have liked to go with in order to fulfill this intention, but by then there was no hope of my doing so.

They left on the 11th of November and arrived in Jeddah on the 17th. Because of the fact that there were so many ladies, we tried our best to rnake the journey easy for them. Four first-class tickets were purchased, however when travelling, things always tend to go wrong. There was no cabin available for all of them, so Khalid and his wife went into one cabin and Hakeem Israel's mother and wife went into another.

CHAPTER EIGHT

MY RETURN FROM INDIA

For about a month there was uncertainty as to how I should return to Hijaaz ... by air, or over the border (by road) via Lahore and Karachi. Maulana Inaam felt that it would be better for me to travel by road. Cost was not the issue, because on either side of the border there would have been cars available to transport me. Even Bhai Abdul Wahab had written numerous letters requesting that I rather travel by road.

Both Maulana Inaamul Hasan and I wanted to go via Sarhind, but the journey would have been long and arduous. Qazi Saheb agreed with me that the journey by road would be too strenuous and tough for me. He told me not to worry about the cost of an airplane ticket and that I should rather travel by air.

I agreed that travelling by air would be better. However, it came to my attention that both Shahid and Abul Hasan, who were to accompany me on my journey, needed a P-form and there appeared to be no chance of obtaining these forms. For that reason we were forced to travel by road.

About fifteen days before my departure I received a letter from Calcutta enquiring as to when I was to reach Sarhind. I was quite surprised and replied that I had no intention of

going to Sarhind. I also received a letter from Maulana Inaamul Hasan informing me that he would arrive in Saharanpur on the Wednesday and that we would depart on the Thursday morning.

Soofi Iftikhar told me that, if we were to leave via Kandhla and Panipat, we would come across the Mazaars of many saintly Elders. I immediately wrote to Maulana Inaamul Hasan and told him to go to Kandhla on the Wednesday, instead of going to Saharanpur, and that I would meet with him there. From there we could leave together for Panipat.

For one week prior to my departure I suffered from severe fever, but regardless, I left on that Wednesday morning for Kandhla. Salmaan informed me that he would like to perform the aqeeqah of his little nephew on that Wednesday – seeing as I would be in Kandhla. I agreed to this and had supper with him on that Wednesday evening. Thus I left Saharanpur at 5.45 on the morning of the 3rd of November 1975 (30th Shawwaal 1395) and reached Kandhla Eidgah at 7.15. There was nobody there. The supervisor of the graveyard informed Soofi Iftikhar of my arrival.

I sat waiting in Bhai Shafee's car. Hajji Abdul Aleem waited in the car of the Moradabadi brothers who had arrived to meet me the previous night. I had already informed Mufti Mahmood earlier that he should also go directly to Kandhla in Sayed Mahmood's car on that Wednesday evening. We

agreed that they should travel with us. Hakeem Abdul Quddus accompanied them.

At about eight o'clock, Soofi Saheb arrived and together our seven or eight cars left for the village. I still had fever and went to lie down in the shade. Salmaan, Shahid and some of the others went to visit their relatives. Khalid had already left for Hajj and, upon my request Aqil had gone to see them off in Bombay.

At about eleven o'clock, Maulana Inaam, Maulana Umar and a few others arrived in Bhai Karamat Ali's car. A few other cars accompanied them.

A few days before my departure, at the time of Bay'ah, I made the announcement that I was only a guest for a few days. I felt that I was nearing death's door and that Bay'ah should take place with others.
Najeebullah answered: "I am only a guest for one day."
When he saw that his statement angered me, he apologized and told me that the words had escaped his mouth involuntarily.

After Maghrib people started surrounding my house. Others, who had heard that we were going to Kandhla, went directly to Kandhla and remained with us until we reached Sarhind.

Maulana Inaam and I participated in the aqeeqah of Salmaan's nephew. Soofi Iftikhar was not present. After supper I

remained seated, but Maulana Inaam got up and made Qazi Nisar, Salmaan and some of the others sit down. I knew that Soofiji Iftikhar was not present, but his absence pleased me more than his presence would have.

This world is a strange place. I knew that the possibility existed that some people would start to abuse him for not attending while such prominent people were in attendance, while others would again abuse us for not taking 'Haraam' and 'Halaal' into consideration. This would be solely due to ignorance. Soofiji was a local and was more acquainted with the local conditions. We knew that Nisar had no connection with the story of Riyad's garden.

May Allah reward and bless our Elders, who had taught us everything we knew. Although all three of our Elders had gone to Raipur, Hadhrat Thanwy did not attend the circumcision feast of the late Hakeem Tayyib, while Hadhrat Saharanpuri and Hadhrat Sheikhul Hind did attend. Some people will abuse them and thereby only destroy their own chances of success in the hereafter. Similar is the example of Hadhrat Hajji Imdadullah's attendance at a Moulood function in Makkah Mukarramah, while Hadhrat Gangohi declined to go. Hajji Saheb's response was: "Your refusal pleased me more than I would have been had you gone."

I discussed this topic in front of the gathering before we left.

We left Kandhla the following morning at 6.45 and stopped for a short while in Kerana, where the people surrounded

Maulana Inaam's car. Earlier Maulana Inaam had decided that he would have his morning tea in Kerana, but Soofiji was not happy with this because he feared that it would cause an unnecessary delay.

We left Kerana at 7.30 and went to Panipat where I, first of all, went to visit the grave of Shah Sharfuddin for twenty minutes. Thereafter we went to the grave of Nawab Muqri Khan, the Wazir of Jehangir, who is stated to be one of our ancestors. There I sat in the car and recited Surah Fatiha.

From there I went to the Mazaar of Sheikh Jalaluddin Kabeerul Auliyaa, Qazi Sana-ullah and then to Sheikh Jalaluddin Thanisary who is buried on a very high spot. Through the Grace of Allah and with the help of my friends, crippled as I am, I managed to reach it.

At 11.35 we left for Bilaaspur. It is said that the graves of thirteen Ambiyaa (Prophets) can be found there – all lying together. Sikhs had taken up residence in that area ... To Allah is my complaint. Maulana Thanwy made mention of these graves in his book 'Tarteebus Saalik'. Even Hadhrat Mujaddid Saheb referred to these graves in one of his letters. I made Soofi Saheb promise to show me these references upon our arrival in Sarhind. Unfortunately, due to the large crowd, I could not find the time for that. Later I did write to him and he provided me with the relevant passages.

CHAPTER NINE

THE GRAVES OF THE PROPHETS IN INDIA

Hadhrat Thanwy wrote:

"There are some graves of Prophets in India as well. They can be found at a place called Baraas, a little ahead of Ambala. One will have to get off at the Sarae station of Bokhara. There is an enclave in which the Mazaars can be found. The signs of all the graves are not visible. By means of kashf, it was shown to Hadhrat Mujaddid Alf Thaani that there are thirteen Nabis buried there. I have been there with Maulana Rafee-uddin, the Mohtamim of Deoband. Maulana went into meditation and made contact with their awraah (souls). They were thirteen in number.

Among them were a father and son. The father's name was Hadhrat Ibrahim and his son's name was Hizr. Maulana enquired about the time of their advent and they mentioned the name of a certain Raja. At first I forgot his name, but the memory later returned to me. It was Raja Kiran, who lived about two thousand years ago."

Hadhrat Thanwy also mentioned: "Hadhrat did not tell me this story himself. I heard it from one of his mureeds, who mentioned it to his son-in-law, who in turn mentioned it to me. The name of the mureed is Hajji Hussain Bassi and his son-in-law is called Ziyaa-ul-Haq."

The above quotation was extracted from 'Husnul Aziz'. Maulana Yunus Saheb Mazahiri informed me that this can also be found, with a bit more clarification, in Hadhrat Thanwy's Malfoozaat, where he mentions: "Whosoever has perception, can even now experience the Noor emanating from them (the graves)."

In a biography of Hadhrat Mujaddid, known as 'Mujaddid Alfi Thani' – written by Maulana Sayed Hussain Shah – there is a quotation extracted from page 186 (12 Rabi' Al-Awwal 1025 to 11 Rabi' Al-Awwal 1026):
"During that year, after the departure of the plague, Hadhrat Mujaddid, on proceeding outside Sarhind, went walking one day for a few miles in a south-easterly direction. He passed a spot at Baraas. Next to this village is a hill. Hadhrat performed his Thuhr salaah there and then sat down in deep meditation. Then he said to his companions: "Through my kashf (disclosure of the unseen), it appears that there are graves of Nabis in this place. I have made contact with the spiritual light of these Nabis (Prophets) and it is from the Noor of these Nabis that the Hindu religious leaders acquired some of the teaching of the Glory and Majesty of Allah. This was the place where these Nabis came on Hijrah."

In a letter written by Hadhrat Mujaddid Saheb to the son of Khwaja Muhammad Sa'eed, he wrote:
"Oh my son, as far as this humble one could ascertain and as far as I have investigated, no place exists where our Rasulullah

Salallahu 'Alayhi Wasallam's message did not reach. In fact, it appears that like the rays of the sun, his Noor reached everywhere, so much so that it even reached Yajooj and Majooj where they are sheltered by the wall.

Moreover, after studying the history of the previous Ummahs, it became clear that there is virtually no place on earth where some Nabi (Prophet) had not been sent. Even India ... which seems so far off ... has had its Prophets who invited towards the Creator of all. Some places in India appear like the burning coals of a fire. Some towns shine with spiritual light amidst all the darkness of 'shirk'. If I want to point out those towns, I can do so." [Maktoob 259 Vol. 1; pg. 384]

In 'Rowda-e-Qowmiya' pg. 162 – 163 this topic is discussed.

CHAPTER TEN

MY TRIP TO THE RAIWIND IJTIMA

We left Baraas at 2 and arrived in Sarhind at 2.30. The mureeds of Soofi Iftikhar and Nanhe Khan prepared food for the entire group. Rasheed Gangohi, who had gone directly to Sarhind from Saharanpur, carried special food for me. May Allah reward Abul Hasan abundantly. He went out to look for the best place for me to sleep and found a spot outside the Khanqah where there was place for my toilet requirements, water and so forth.

Soofi Iftikhar took the Khanqah key with him. Many people arrived and asked to be entered into Bay'ah. However, on a previous occasion when Maulana Inaamul Hasan stopped over in Sarhind on his way to the Ijtima at Malir Khotla, he had a dream in which he saw Hadhrat Mujaddid. Hadhrat told him to enter the people of this area into Bay'ah.
For that reason I declined and asked them to allow Maulana Inaamul Hasan to enter them into Bay'ah. After 'Asr an announcement was made informing all those interested in taking Bay'ah to report to Maulana Inaamul Hasan. Maulana did this various times.

Lunch was delayed due to the large crowd. When we arrived, Thuhr salaah had already been performed, so our group formed their own jamaats. After that Shahid, Abul Hasan,

Nanhe Khan and Babu Ayaz shared my food and I returned what was left over because I don't like to eat at night.

After 'Asr I shook hands with those who had gathered and Maulana Muhammad Umar gave a lecture. After the Maghrib salaah we returned from the Musjid. I told Maulana Inaamul Hasan, Mufti Mahmood, Maulvi Munawwar and Maulana Muhammad Umar that I had delayed my visit to the Mazaar due to the large crowd, but that they were welcome to accompany me. We intended going after 'Esha. Soofiji insisted on joining us but was not able to.

Upon our return I asked Maulana Munawwar what he had come to know there. He started explaining some things connected to him personally.

Mufti Mahmood Saheb explained that he had said: "Hadhrat Zakariyya is leaving us. What will happen to us?"

The answer was: "Keep contact with him even there where he is going."

Then he asked about Tableegh - which had many opponents.

The answer to that was: "Do not worry about the opposition. See that your people do not go beyond their 'usool' (principles)."

Maulana Inaamul Hasan told us that he received only one message: "Saaliman Ghaaniman (In safety and with success)."

The next morning after salaah and tea I got into Bhai Karamat Ali's car with Abul Hasan, Shahid and Maulana Inaamul Hasan.

Maulana Inaam's companions - Zubayr, Maulana Muhammad Umar and some others - got into the other car. We set forth to our next destination, while the others returned home.

Bhai Karamat Ali drove very fast. Upon reaching Kirtarpur the car's generator gave in and we spent about one and a quarter hour repairing it.

We were transferred to Hajji Shafee's car. The passengers that were in his car were distributed amongst the other cars. The car was left in Kirtarpur. We reached the border post four hours later. As soon as we arrived at the border, our car and the car carrying Maulana Inaamul Hasan's companions were ushered through the gate and the gate was closed behind us. I never had a chance to greet my friends.
When I left Sarhind, I told those who wanted to accompany me: "When I reach there, I may be locked up. What will you do then?"

While we were inside the border area, Maulana Inaamul Hasan told me that all our friends were standing at the gate. He left to greet them and make du'a. I said: "Indeed ... and convey to them my salaam."

It was to avoid that kind of Inconvenience that I did not want them to accompany us to the border. We had to wait for an hour before the Jeep arrived and the authorities opened the gates on the other side and escorted us over to the Pakistani

side. We heard a loud noise from the Indian side of the border. I could not understand what it was, but Abul Hasan reported that I had been given me a military farewell on behalf of the Punjab Governor. It surprised me that the Governor had known of my departure. I was informed that my movements had been published in all the newspapers in Punjab.

The driver of the Jeep informed me that I could remain in one of the cars that were escorting me across, or be transferred to one of the other cars as soon as we reached the Pakistani side. There were numerous cars awaiting us on the Pakistani side, as well as a large group of people. On the Indian side it took us a long time because practically every official came to meet me and shake hands with me. This caused a bit of a delay. I had tried in vain to keep my movements quiet. Everyone wanted to know when I was going to return. I told them that I was going to Hijaaz and that I would not be returning that way.

Upon reaching the Pakistani side, I was transferred to Doctor Muneer's car, along with Shahid, Abul Hasan and Ihsaan, while Maulana Inaamul Hasan and his companions were transferred to the cars of Maulana Lat's brother and Bhai Afzal. Again the passport formalities took an hour because all the officials came forward to shake hands.

We had to go directly to Raiwind because we did not have visas for Lahore. We arrived in Raiwind at one o'clock.

Along the way an argument broke out between Doctor Muneer and Bhai Afzal's son-in-law. Afzal's car was in front and the driver was driving very slowly.

Abul Hasan asked our driver to drive a bit faster, but he refused saying: "How can I go ahead of Hadhratji and Afzal Saheb?"

I replied: "Bhai Afzal is your father-in-law ... not mine! Even though Hadhratji is a great man, he is still my junior."

When we drew up next to Afzal, I said to him: "Since when have you forgotten how to drive a car? Or are you half asleep?"

He replied that the road was quite bad.

Anyway, I had the need to pass water and the heat had left me quite dizzy. We drove faster and soon reached Raiwind where I was accommodated in my old room. After passing water, I drank some water and my dizziness subsided. It was not long before the time of Jumuah. I performed Jumuah in my room because the saffs reached right up to it.

Shahid wrote in his diary that the people of Raiwind had made arrangements for tea at the border, but we did not have time to drink it there. After Jumuah everyone had lunch. I only drank some of the stew gravy and went to lie down. The following day the Ijtima started in earnest.

Talha Quraishi and Muhammad Binori also arrived. I asked Talha about his marriage and found out that it was to be performed during that Ijtima. Maulana Inaamul Hasan said

that the future father-in-law, Achan Mia, usually arrived at the Ijtima before him, but that he had still not arrived.

As soon as he arrived we both spoke to him: "It is our wish that the Nikah should be performed at this Ijtima. Afterwards you can go to Karachi and bring the wife to Rawalpindi. Then, when we go to Rawalpindi, we can join the waleemah ... if we are alive – and next year, we can join in the aqeeqah Insha Allah."

He replied that he had no objection at all and would gladly agree. However, neither Malik Saheb, nor Quraishi's wife were aware of this agreement. I immediately wrote a letter to Maulvi Ihsan and asked him to send a special envoy to deliver the message. On the morning of the following day we received the reply that he had no objection although he would have liked the Nikah to take place in Rawalpindi. The Nikah was performed for a Mehr of Rs25 000 (half in cash and half on credit). Many other Nikahs were also performed.

On the Tuesday the Ijtima came to an end with great success. I came to know that many Jinn also participated in the Ijtima. Among them were some Sahabis and Taabi'een. I also came to know that Kuffaar Jinn had intended to cause great harm at the Ijtima and that the Muslim Jinn came for protection. One such protector was also present in my room.
The detail of the Ijtima was noted in detail in Shahid's diary and it would be difficult for me to copy all of it.

At the time of the Ijtima, Maulana Qari Muhammad Tayyib Saheb also arrived in Pakistan from London. He sent a message that he would like to meet with me. I informed him that it would be best if he could meet me during the Ijtima. I was taking part in the Ijtima for the first time and it would therefore be a very good time for us to meet. Unfortunately he was not available during the time of the Ijtima due to another arrangement.

I received the story of the Jinn from a young man from Karachi who had come to me for the purpose of Bay'ah upon the advice of a prominent person. I declined to perform the Bay'ah and referred him to Maulana Inaamul Hasan, but he was adamant that I had to perform it.

After the Ijtima, Maulana Inaamul Hasan became severely ill with fever. I thought it was due to exhaustion. We remained in Raiwind for another two days.

On the Wednesday, Mamu Shu'aib and Mamu Muhammad Umar asked how they could meet us. At that time I was unaware of the fact that we did not have visas for Lahore, so I told them that we would come to meet them. As soon as it came to my attention, I sent Bhai Ghulam to Dastgir in order to fetch them and bring them to Raiwind. They arrived on that Wednesday morning. When they left in my car, people flocked around them, thinking it was me, but they soon discovered that it was not me.

Because of Maulana Inaamul Hasan's illness, I suggested that he should not travel with us to Dhadiyan, but that he should go directly to Rawalpindi and then we would meet up with him there. Maulana agreed. At 6.30, after Jumuah on that Friday, we left Raiwind for Charanwala. There we had to stop because I was feeling very dizzy. We reached Lyalpur at 9.10. I went to lie down at Mufti Saheb's Madrasah. Maulana Inaam also lay down while Mufti Saheb kept the crowd at bay. Twenty minutes later we entered the Madrasah. Those who were with us had breakfast and I started the Bukhari lessons while Maulana Inaam performed the Nikah of Shafeeq's son.

Mufti Saheb kept us with him for a while. At 11.30 we left and stopped for a few minutes at Hajji Ibrahim Pahlwan's house. We also went to Maulvi Aneesul-Rahmaan's Musjid. His Mazaar is there. His wife came to where we were sitting in the car which offered us the chance to convey our condolences. She was in full Purdah. Thereafter we went to Musjid Bilal ... the Tableegh headquarters ... where I remained seated in the car while Maulana Inaam got off to perform du'a.

We reached Hafiz Saheb's Musjid in Sargodha after the adhaan for the khutbah had already been given. I was in a state of wudhu and immediately joined the congregation, but Maulana Inaam had to perform istinja and wudhu first, which caused him to miss the Jumuah salaah. He had to perform Thuhr afterwards.

We remained there for a short while. It was our plan to leave immediately for Chawriyan, but Bhai Afzal had called that morning to say that he would join us for Jumuah and lunch. I did not eat lunch and, due to his illness, neither did Maulana Inaamul Hasan. I only drank some stew broth. The rest of the group had lunch at Hafiz Saheb's place.

Hafiz Saheb had also vacated the house adjacent to his for the purpose of our residence. One room was made available to me and another to Maulana Inaamul Hasan. On the Saturday morning, after early-morning tea, we departed for Dhadiyan. At Sargodha they had received the news that two cars would be arriving, but in fact, we arrived with about ten cars.

Before leaving I asked Hafiz Saheb privately: "Did you give Ijazat to Ateeq?"
He answered: "Yes. He seems to be doing well."
I said: "I am not asking in order to criticize, but in order to ascertain the truth. It is my desire that the Khanqah in Raipur should operate fully. Remember, initially we wanted you to remain in Raipur permanently, but you told us that you could not promise anything. Thereafter we wanted to place Hafiz Abdur Rashid there, but again we were unsuccessful. We heard that you had given Ijazat to Maulvi Ateeq. If that is the case, I have no objection, but he should then remain there permanently."
He replied: "But he is staying there."

I answered: "That is not so. He only goes there for one or two days every month."
He retorted: "No, he stays there. I do not think that you are aware of all the facts."
I told him: "I have just arrived here after having spent four months in that area. I think you are the one who is not aware of the truth."
After about half an hour of private discussion we departed.

We were travelling quite fast and reached Dhadiyan at 9. En route we saw Qazi Mahmood and some friends near Chawriya. They were waving and making signs for us to stop, but we declined. Ibrahim Pahlwan and some others had arrived in Dhadiyan two days earlier in order to make arrangements for us. They did not only do this for us ... they used to do this when any prominent guests were expected in Dhadiyan. They did the same every time there was a Jalsah.

Upon arrival I went directly to the Mazaar and told Maulana Muhammad Umar to continue doing his work. He started giving his talk on Tableegh. Afterwards I also went to the Musjid and asked Shahid to make an announcement.
He said: "I have a special announcement to make. Some people are of the opinion that Tableegh and Tasawwuf are two different things. I wish to proclaim openly that this is not true. I am directly involved with Tableegh as well as the Tasawwuf of our Elders.

Some Sheikhs prohibit their mureeds from becoming involved in Tableegh saying that it is contrary to the Tasawwuf teaching of 'Tawheed matlab'. This prohibition is not a general rule, but is something towards which some Sheikhs feel inclined due to their own taste and temperament. It can be compared to a doctor prohibiting his patient from eating sugar in order to avoid the effects of diabetes. Others tell their patients to refrain from salt or water. It would be very wrong to consider this prohibition to be a general ruling for everyone. Hakeem Masood Ahmad prohibited my uncle, Maulana Ilyas (Rahmatullah Alayh) from drinking water and for a period of seven consecutive years, he did not drink a drop of water. To consider this as a general rule would be wrong. Because I am directly connected with Maulana Ilyas and have also received Ijazat from Hadhrat Raipuri, I would like to urge you most earnestly to spend time in Tableegh."

At Dhadiyan, Maulana Inaamul Hasan's health deteriorated even further and his fever reached a hundred and five degrees. We were incredibly worried. After Maghrib a Yaseen khatam was held. Qazi Saheb made du'a in a very emotional voice. Soon thereafter we felt its acceptance, as Maulana started recovering. As a result of his illness, advice was given to send him to Rawalpindi by train instead of by car, but seeing as we could only get one first class seat the plan was aborted. On that Monday morning we left Dhadiyan and had

breakfast at Chawriyan. Maulana Inaam remained in his room and was later sent to Telaking in Fazl's car.

Upon arrival in Chawriyan, I went directly to the Musjid, where Maulvi Abdul Waheed was asked by Qazi Saheb to perform a Nikah. Qazi Saheb performed the du'a. We travelled along a mountainous road to get to Telaking by 2 o'clock. General Haq Nawaz's son, Maulvi Zuhoor, entertained us while General Saheb was out on jamaat. We ate some fruit, performed wudhu and performed our Thuhr salaah.

At 2.30 we left for Rawalpindi. All along we were under the impression that I had a visa for Rawalpindi and that we would stay at the house of Malik Saheb and his wife. However, when we arrived there it was brought to our attention that the visa was only for the town and excluded the countryside. We therefore stayed at the house of Rana Iqbal who lived in town. I stayed over at the house of Hajji Mahmood upon his request. The Shura disapproved because the house was too small. Later, when we left Telaking, Hajji Mahmood met us at Faatch Jang and informed us that he had obtained permission for us to visit the countryside. We then went to Chanwi where we discovered that the permission was only for attending the Ijtima in the Musjid and did not allow us to stay overnight.

Maulana Muhammad Umar stayed in the Musjid and delivered a lecture after Maghrib. In the meantime Maulana Inaamul Hasan and I went to Quraishi Saheb's house. We were

given separate rooms. I went to the toilet and performed ablution. When Malik Saheb had met Maulana Inaam, he did not recognize Maulana. Maulana left a while later.

I sent a message to Malik from my room and he replied that he planned to come and see me. He came to meet me and we performed salaah together. He asked me about Maulana Inaam and said that he wanted to meet Maulana. I told him that it was Maulana Inaam himself that he had met when we arrived.

Malik Saheb then took us to a room and drew the curtain so that Talha's mother, the ladies of my family and other relatives could enter. I spoke to Talha's mother and said: "I had wanted Talha's Nikah to take place at the Ijtima and that, by now, his wife would have arrived so that I could take part in the waleemah and that, next year, we could be present at the aqeeqah."

I met some of my relatives. Muhammad Kandhlawi's sister and Muhammad Ahmad's wife were among them. I was not able to meet Maulvi Ihtishamul Haq's daughter. The crowd of ladies gradually grew quite large. Each one of them introduced themselves, but I did not know any one of them.

When I returned to the Musjid, I found Maulana Muhammad Umar at the height of his lecture. I did not want to interrupt, so I went in Doctor Muneer's car to Quraishi Saheb's grave.

After sitting there for twenty minutes, I returned to the house. At the grave I found a serene tranquility and felt great pleasure, indicating that the place was covered with blessings.

I also went to Rana Iqbal's house. There I told Maulana Inaamul Hasan that Malik Saheb was asking about him. I told him that Malik Saheb did not recognize him earlier. He therefore went along with me and met Malik Saheb a second time.

It was very cold in Rawalpindi the next morning and two heaters were burning in Quraishi's house. The other companions had breakfast at Rana Saheb's house. I had promised Hajji Mahmood that I would have breakfast at his place. I went to his home with Maulvi Ihsaan, Shahid and some others and after breakfast we left for the airport.

A great crowd awaited us there. So much so, that even the police had a hard time keeping them under control.

At such times my car is always taken into the airport area, but this time it could not be done. Bhai Afzal came to inform us that permission had been granted that my car and Maulana Inaamul Hasan's car could be driven right up to the plane. However, this was not so and I had to be taken to the plane in the airport's wheelchair with my companions on either side of me.
They did not even want me to use my own wheelchair.

Even when we reached the plane, they insisted that I be hoisted into the plane in their chair. However, it could not be done, so I had to be transferred onto my own wheelchair. They gave me the first seat in the first class, and seated Maulana Inaamul Hasan next to me. There I met Captain Ahmad Hasan Qadri. He had tried very hard to change with the pilot so that he could pilot our plane, but was unsuccessful. He travelled the one and a half hour trip with us to Karachi.

It had already been agreed upon that we would go directly to the house of Bhai Yusuf to join in a waleemah meal. This is what we did. From Bhai Yusuf's house we went to the house of Bhai Yahya Madani. I informed them earlier that I would go, but that I would not get out of the car. He brought the ladies of his household to the car. In the meantime my companions were given cooldrinks to drink. From there we went to the Musjid.

It was the same day on which the President of Turkey was expected to arrive in Rawalpindi. Due to this, there was a great police presence, even though he was only expected at four in the afternoon.

That evening we were invited for supper at Bhai Yusuf's place. The following day at Thuhr time, the Nikah of Hajji Fareeduddin's daughter took place. The Nikah date had already been fixed while we were in Dhadiyan.

On the Wednesday morning we first went to visit Mufti Shafee's Madrasah. We went there in Hajji Saheb's car. It was very necessary for me to visit Mufti Saheb because he was very ill and weak. Due to his weakness, I found him lying down on his chaarpai (A wooden bed-stead with leather straps). I was made to lie down on another chaarpai next to him and we had a long conversation. When I entered, Mufti Saheb's face shone with happiness. Mufti Saheb mentioned numerous complaints about problems he was experiencing from the side of the government, the students and those who had no interest in studying.

He mentioned to me that there were students who were paid by others as agents to enroll at the Madrasah, simply to cause unrest, and explained the details of their plot. I listened carefully and told him that these plots were not only in his Madrasah, but that they had become quite widespread. The only difference between these plots lay in the execution thereof.

I had experienced this thoroughly during the 1382 strike, where enemies of the Madrasah and Islam had paid instigators to cause trouble through strikes. I explained to him that the only cure for this lay in Zikrullah, for when there remains no one to take Allah's Name, Qiyaamah will arrive. Therefore, when the Name of Allah (Zikr) is keeping the whole world intact and running correctly, then how can the Madrasahs compare? They were but a minute portion of the

universe. [In other words, Zikr would be much more effective in remedying the wrongs or difficulties in a Madrasah. ed.]

CHAPTER ELEVEN

THE ANSWER LIES IN ZIKRULLAH

When I later reached Makkah Mukarramah, I wrote to Mufti Saheb and to Maulana Binori in order to remind them of these thoughts of mine. I explained that this sickness of 'disinterested attitudes' amongst the students was due solely to their inattentiveness and their involvement in meaningless activities, and the reason for this was the lack of Zikrullah in our Madrasahs. It had become almost non-existent. In fact, I had noticed a dislike and resentment for Zikrullah amongst certain students. This I considered to be very dangerous and destructive.

All the famous Elders who were responsible for the establishment of India's famous Madrasahs, such as Darul Uloom Deoband, Mazahirul Uloom, and Shahi Madrasah Moradabad etc. were also Imams of Tariqat (Tasawwuf). It was through their barakat that these Madrasahs kept going strong in spite of severe opposition.

I have mentioned these ideas of mine repeatedly, verbally and in writing, to various Madrasah authorities. I intimated that it would be very beneficial if the authorities should take heed of these things. As far as Mazahirul Uloom is concerned, I have achieved a great deal of success. I have also mentioned it to Maulana Qari Muhammad Tayyib Saheb, and to all the authorities of the Madrasahs, with which I have been

connected, because the daily increase of unrest in these Madrasahs have caused me great distress.

It is my sincere conviction that excessive Zikrullah will save us from all these disturbances. When there remains no one to make Zikrullah, the world will come to an end. The Name of Allah has great power and effect. The Holy Name of Allah is the sole thing that keeps the entire world alive. Our Madrasahs are, by comparison, but a drop in the ocean. It is therefore apparent how important and effective Zikrullah would be in protecting and safeguarding our Madrasahs.

During the era of our Elders these Madrasahs were filled with men who were connected with Tariqat (Tasawwuf) and Zikr. No one can deny the lack of Zikrullah in the Madrasahs today.

I would not be wrong in saying that the amount of excuses and pretexts offered by the opponents of Zikr who are enrolling at our Madrasahs today are steadily increasing. Hence, it is my sincere desire that there should be a group of Zaakireen present in every Madrasah.

It is true that our Elders were not in favor of students becoming heavily involved in Zikr. Even I am not too much in favor of this. However, students who are in their final years of study, as well as those students who are connected to the Sheikhs, should be allowed to remain in the Madrasahs, busying themselves with Zikrullah.

For such students the Madrasahs should arrange boarding and lodging facilities. I do not feel that the Madrasahs should necessarily be burdened with feeding them, but some Madrasah Elders, or someone from outside the Madrasah, could sponsor the food of one or two of these Zaakireen, in the same manner that students of Deen were originally catered for in the previous eras. However, the Madrasahs should definitely take responsibility for their boarding and lodging. The Zikr program should also be organized in such a manner that it does not interfere with the studies of the other students or with their sleeping routines and other study periods.

For as long as I was in Mazahirul Uloom, many such people were my guests and I personally undertook the responsibility of paying for their needs. As far as their food arrangements were concerned ... I considered them to be my personal guests. However, the Madrasah took care of their boarding and lodging. They stayed over in the guest room of the Madrasah. These guests continuously came and went. Daily, they used to spend at least an hour every morning at my place making Zikr. After departing, I heard that they were under the guidance of my son Talha. There were always about twenty to twenty-five such Zaakireen who were staying over.

During the daytime however, there used to be a hundred to a hundred and twenty five people present. Even in my absence there were at times fifty of them. On Thursdays, after 'Asr, ten

or twelve guests from outside the Madrasah would join them. Maulana Naseeruddin (May Allah reward him abundantly) used to pay for their needs from the proceeds of my bookshop.

It is my wish that four or five Zaakireen should permanently reside in every Madrasah. I have strong hope of safety from internal and external disturbances by means of this. If this is not done, the riots and disturbances will increase. The further we move away from the era of our Elders, the more these disturbances will increase.

I further wrote to the two Maulanas: *"I am not a proficient author or speaker. People like Maulana Shafee and yourself (Maulana Yusuf Binori) can translate my thoughts much better than I will ever be able to. Perhaps, through your explanatory writings, more attention will be given to these things by the Madrasah organizers and supervisors.*

In my book, 'Fazaa'il Zikr', I have quoted approximately one hundred benefits of Zikr from the book 'Al-Waabilus Sayyib' written by Hafiz Ibn Qayyim. Among them I mentioned many ways of attaining protection against Shaytaan. The mischief of Shaytaan is after all the main basis of all evil deeds.

If you honorable gentlemen would only take heed of the contents of 'Fazaa'il Zikr', you would find sufficient substantiation and proof for this theory of mine. My words are

not such that it can produce the desired effect. For that reason I beg you gentlemen to kindly relay my thoughts to the people in clear and more persuasive terms, as well as to the Madrasah authorities, either as a request from my side, or as a request from yourselves.

You are both better acquainted with the initial conditions in Darul Uloom, Mazahirul Uloom and Shahi Musjid than I am. You are well aware of the fact that these places were initially in the hands of men of Tariqat and men of Zikr. It is through the prevailing barakat of those people that those Madrasahs are still functioning.

I am greatly in need of your du'as ... especially for a good ending (on Imaan).

Yours truly
Sheikhul Hadeeth Saheb (written by Habibullah)

3 November 1975
Makkah Mukarramah."

In reply to this letter, Maulana Shafee wrote:

"My dearly respected Hadhrat Sheikhul Hadeeth (May Allah allow us to enjoy the pleasure of your company for a long time).

As salamu Alaykum wa Rahmatullahi wa Barakatuhu.

I never expected to receive your letter so soon and was quite surprised to be honored with such a detailed exposition. However, I must admit that for quite some time your Excellency's every act has been extremely near to miraculous and extraordinary. May Allah cause your deeds to be beneficial for the Ummah."

At present my eyes are so weak that I cannot read nor write and I have had your letter read to me repeatedly. Spontaneously a desire arose in my heart to articulate your thoughts in more detail, and with more explanation, in order to be published and spread far and wide. Unfortunately, my health does not permit me to do that, nor to dictate it to others. May Allah grant me the required strength. Your kind friendship has sustained me for a long time and your letter to me has tremendously increased that.

I have listened to that section in 'Fazaa'il Zikr' to which you have referred. It is an extremely interesting subject on which I would like to write an article, the framework of which is in my mind. If Allah should give me the strength I would like to write it, otherwise I will publish this letter of yours as is. Insha Allah, it will prove very beneficial.

Something strange has happened to me since my second heart attack. I stayed in hospital for two weeks and after being discharged, I felt extremely weak. In spite of this weakness, two things became uppermost in my heart for the past three

years. I had my first attack in Rabi' Al-Thani 1392 and even after returning home from hospital, there was little hope for my life.

During this time, whenever I felt like bringing about any changes for the better, or for the improvement of the Darul Uloom, the thought came to me: 'You are busy dying. This is not the time to start anything new. Those who are to take over from you will ascertain the needs and do the necessary themselves.

In this state of hopelessness, many things that should have been done were left undone. However, after my second heart attack, once again all the doctors gave up hope, expecting the worst at any moment. This time however, Allah restored my health somewhat. I looked upon this as a second life. This time the thought came uppermost in my mind that, whatever I could do to improve any wrong situation in the Darul Uloom, should be done by me until my last breath escapes me. Man is not asked to guarantee the results of his actions. His job is basically to do, to the best to his ability, whatever had to be done.

The second thing that I became obsessed with was the idea of ensuring that, in the Darul Uloom, the students, teachers and officials should perform their salaah in jamaat regularly, because the importance of salaah in jamaat has practically left people's minds. I started with this in my own household. I have

placed so much emphasis on this that if any one of them had missed their salaah, he was punished by having to give a compulsory charity of one rupee and if anyone missed jamaat, he would have to give a sadaqah of four (25 Paisa).

Alhamdulillah! This has proven very beneficial and successful in my household, but up to now I have not been strong enough to gather the teachers and students in order to address them on this topic. I hope I will be able to do that soon.
There are some people, who are connected to me, who had previously indicated their willingness to remain in the Darul Uloom and to busy themselves with Zikr, but due to my illness I was forced to decline their offer. Now, after the arrival of your letter, I have started this Zikr activity. Make du'a that Allah causes it be successful.

Two of my sons have qualified as Ulama and I have sent them to Doctor Abdul Hay to learn Zikr and Shughl, because this work is difficult to learn at home. They both attend sessions at Doctor Saheb's place.

Anyway, this is merely a start. The real Zikr activity must still be started. Make special du'a that Allah causes this work to be established and help us to walk in the footsteps of our forefathers and Elders.

Was Salaam.
Muhammad Shafee
Thursday, 14 Dhul Hijja 1395"

My reply to this letter was as follows:

"Respected and honorable Mufti Saheb

Salaam

Your letter reached me after a long wait on 13 Dhul Hijja (or 14 Dhul Hijja according to the Indian calendar). I was earnestly awaiting your letter, and when it arrived, it filled me with joy for the fact that you also felt the same as I do and that my letter had awakened a response.

I too have been in need of others to read and write letters for me for quite a number of years. The fact that you have kindly consented to put my thoughts into words and pen them down with greater clarity and detail, fills me with extreme pleasure. My writing is quite incoherent, and is often noted down in a haphazard fashion. I am not one who has mastered the art of writing or speaking and it is my express request that you should do the writing.

Since childhood I have been very keen to listen to the views and ideas of our Elders.

I have already mentioned that books like 'Ashraful Sawanikh' and 'Aseer-e-Matla' of Maulana Muhammad Mia, 'Hayat Sheikhul Hind' and all the books on the lives of our Elders were read and completed by me in one night. When I was still young and healthy, it was no difficult task for me to stay awake

throughout the night. However, due to my ill health and weakness, I am no longer capable of doing that.

You have listened to the thoughts in 'Fazaa'il Zikr' and now the plan for writing an article on that has been formulated in your mind. This gives me great pleasure. I am sure that such an article would be very beneficial.

I am not in agreement with what you wrote about your feelings of hopelessness after your first heart attack. I believe that even when a person despairs of his life, and in spite of his weakness and illness, he should start implementing any good idea that comes to his mind. Such implementation of ideas will serve as a guideline to those who are to take over afterwards. It is my conviction that those who have eyes that have seen the Elders should put those pictures of what they have seen of the Elders before those who were deprived of this good fortune. This will mean that they will at least have some connection with the Elders. I do however agree with what you have done since your second heart attack.

You should most definitely put those things that you have learnt from the Elders before the present followers, even though it may seem unrelated or have no connection. This should be done verbally and in writing.

The penalty which you have imposed for missing salaah seems very suitable. You should strictly enforce it and also enquire as

to whether the penalty has been paid or not. After us, these people will be our successors. I find much corroboration for it in the Ahadeeth.

I am also very pleased that you have decided to gather Zaakireen in Darul Uloom. May Allah bless this effort and cause it to become a means towards righteousness. The fact that you have sent two of your sons to Doctor Abdul Hay is a very commendable deed. However, there is one very important precondition: They should have respect and love for Doctor Saheb. You should personally check whether they obey Doctor Saheb's instructions and carry them out diligently, and whether they respect him.

There is one major illness amongst the Molvis ... They often look upon those who do not equal or surpass them in knowledge with an eye of superiority. Do try to inculcate into the hearts of your sons that they should have utmost respect. Remember that Qasim and Rashid both became mureeds of Hajji Saheb. When people raised objections, they gave their well-known replies.
Hadhrat Gangohi said: "We had more knowledge than him, but the fire that burnt in him was not in us."
Hadhrat Nanotwi said: "He was not an Alim, but he was an Alim's guide."

I am making sincere du'a for your two sons, but your own du'as for them will be of greater value and carry more weight

than mine. May Allah grant you good health and increased strength and may He cause people to benefit more and more from your blessings.

I hope this letter of mine will not rest heavily upon your sons. Allow me to pen down one more saying of my father which I had heard from him numerous times.
He would say: "Sahebzadghi is a characteristic which takes a long time to get rid of".

I have seen it often. For this reason he never spared the rod on me. Even my uncle, in spite of being my uncle, Ustaadh and my Sheikh, treated me in such a way that I used to become ashamed and embarrassed. Regardless, he used to scold me openly in front of people. Once Hadhrat Raipuri told him that there was no need for him to be so displeased with me. Thereupon he answered: "After all, I am his uncle. I do so purposely so that he should not become filled with pride with his being another Sheikh."

My Elders did a lot by way of repairing any damage in my make-up. But alas!! The tail of a dog, even if it had been placed in starch for twelve years, will still remain crooked when it is taken out and now there is no one left to put me right.

Having written so far, my heart has become too full of emotions. So many thoughts are coming into my head but

there is now no more time to write. Many incidents in this regard have been mentioned during the course of my dictating the text of 'Aap Beti'.

Was Salaam
Sheikhul Hadeeth (written by Habibullah)
22 December 1975, Makkah Mukarramah"

As I mentioned earlier ... I had written a letter with similar content to both Mufti Shafee Saheb and Maulana Yusuf Binori. Maulana Binori's reply was as follows:

Bismillahir Rahmaanir Raheem
9 Muharram 1396

To the most respected one of this age, Hadhrat Sheikhul Hadeeth (May Allah raise his rank and grant us benefit from his blessings).

As salamu alaykum wa Rahmatullah,

Since arriving in Karachi it had been my intention to write to you in reply to your letter, but somehow I could not do so. On the one side, this was due to the fact that I was busy in all kinds of necessary tasks, but on the other side it was pure laziness. Allah has surely blessed you with good insight and your every task is performed on time. Unfortunately I have not been blessed with this fine quality. May Allah have mercy on me.

Your letter was handed to me by my son Muhammad. He read it to me, and afterwards I read it again by myself. I went to visit the ailing Hadhrat Mufti Saheb at Darul Uloom and discussed the contents of your letter with him. There was a gathering of the Shura of Madrasah Arabia Islamia and during this Shura your letter was read. Thereafter an open discussion took place to try to establish how the suggestions could be implemented.

It is quite clear that there are numerous benefits to be derived from the effects of Zikrullah. I have always advocated that there should be a 'Khanqah' attached to every Madrasah.

There is no need to explain what our Elders were like. They were the very personification of sincerity. After having listened to their lectures in class, you felt as if you had just come out of Itikaaf after having busied yourself constantly with Zikrullah. It was due to their spiritual connections that they had such an effect on others.

I have no doubt in my mind that plans should be made for spiritual training to be given to all students upon completion of their studies. May Allah cause such plans to be brought to fruition.
There is a slight doubt in my mind:

Is it not so that the study of Deen and the teaching of Deeni books can also be included in the category of 'Zikrullah' ... if

sincerity prevails? On the other hand, if there should be insincerity or show, then these same things (studying and teaching Deen) can be of no avail and a calamity.

In many Madrasahs special classes are offered in Qur'anic recitation. Musafir and innocent children are busy with recitation and hifz for up to twelve hours daily. Their objectives and niyyah are correct and sincere. Will this not fill the place of the Zaakireen and Zikrullah?

I am of the opinion that such a program would, Alhamdulillah, be a good replacement for what was prevalent in the age of Rasulullah (Salallahu 'Alayhi Wasallam). During that time, there was not this system of Zikrullah as we know it. During that time, they only had the recitation of the Qur'an, various du'as and Zikr at specific times ... as well as the company of Rasulullah Salallahu 'Alayhi Wasallam, together with salaah by night. If the system is as I suggest, it would be a good replacement for what was in the early era of Islam. No doubt, in this case Zikrullah will be secondary, whereas Zikrullah (as done by our Sheikhs) will be the main intention.

Anyway, I am still in need of further guidance from you. I apologize sincerely for my own inadequacy. If I had only completed my training, then for the sake of general benefit, I would have introduced the well-known system of Zikrullah myself. In this way I would have introduced a Khanqah type of arrangement.

It is true that, during their days as students, children do not generally give much attention to their spiritual training towards piety. It is also quite a painful thing to observe when even teachers are not inclined towards 'nisbat'. Students are unmindful of spiritual training and negligent of Zikr and du'a.

This is an age of trials. It is an era when that which was said in the Hadeeth ...

حفت النّار بالشهوات

"I fear destruction through the following of desires and passions"... is visible everywhere. In this age there is no other remedy or escape from these calamities except in much Zikrullah.

I am greatly in need of your du'as and spiritual attentions and I feel great sorrow in having wasted so much of my life. I fear spending the rest thereof in vain pursuits and meaningless activities.

Was Salaam
Muhammad Yusuf

My reply to Maulana Muhammad Yusuf Saheb:

Respected Maulana Muhammad Yusuf Binori Saheb (May Allah increase your righteous efforts).

Salaam

Your letter reached me on the evening of 20 January, after I had awaited it for a long time. I know that you are a very busy man and I admire your courage to be involved in all those various tasks, political and academic, as well as all your numerous travels.

I feared that my letter had gotten lost in the post. It would have been very nice if your son, Muhammad, could have sent a message to say that it had been received and that an answer was forthcoming. I am happy with the fact that you had my letter read amongst the members of the Shura. Through this, the message was spread to others. May Allah cause this message to enter into the hearts of the people.

About two years ago I received a letter from Maulana Muhammad Shafee in which he wrote that a certain discussion, which appeared in 'Aap Beti', had been read aloud among the teachers and officials at his Madrasah. I received a letter from your son, Muhammad, in which he told me that my letter to you, together with an introduction written by yourself, had been published in 'Bayyinaat'. In my letter to you I had asked you to re-write the contents of my letter in an article that could be more effective. Without any artificial modesty I admit that my writing is quite hap-hazard. I am incapable of proper speech or writing.

What you have stated about the Elders is true ... every word of it. I still remember many incidents of our Elders. I was

fortunate to see much from Hadhrat Gangohi and many of the rest of the Elders. From the pictures I see of them in my mind, Noor emanates. Merely spending a few days in their presence was enough to fill the heart with the importance of Deen and the love of Allah. I have seen many ignorant ones who, after having taken Bay'ah to Hadhrat Gangohi, never ever discarded Tahajjud salaah again. Then again, I have seen many ignorant ones who, after hearing a new Maulvi deliver a talk, (talking nonsensical things) have enquired about the nonsense spoken.

There is a certain village in Negal, the name of which I had forgotten. My one friend says that this story has already been mentioned in 'Aap Beti'. One of the residents of this village, whom I knew only as 'Shahji', used to walk by foot to Gangoh every Friday, whether it was summer, winter or rain. He would perform his Jumuah salaah behind Hadhrat Gangohi and sit in his majlis. Just before 'Asr he would leave in order to reach home by 'Esha time.

The story of Hadhrat Sheikhul-Hind Is quite well known. He used to finish teaching in Deoband on Thursday afternoon, after which he would set off on foot for Gangoh. On Friday evening, or at tahajjud time on Saturday morning, he would return to Deoband, again on foot, In order to be back on time to resume teaching in Deoband.

All these facts are remembered by me and it fills my heart with longing.

The doubt which you expressed is true, but if you look at it from that point of view, then the Qur'an is everything. Undoubtedly the Qur'an and Ahadeeth hold a very lofty status. Nothing can be compared to it. However, since the time of the Taabi'een, a certain sickness has entered the hearts of the Muslims. For that reason, the Sheikhs of the time had to formulate new medicines and antidotes for the new ailments - just like doctors do. These spiritual doctors had to look for new medicines in order to turn the heart towards piety. I have also been in contact with students who had completed their Daura-e-Hadeeth, and only then entered into 'nisbat'.

As for the Sahabah ... The dust that settled on their hearts was removed by the mere glance of Rasulullah Salallahu 'Alayhi Wasallam in their direction. The Sahabah themselves admitted that, after the death of Rasulullah Salallahu 'Alayhi Wasallam, they immediately found a change in their conditions of virtue. This effect that Rasulullah had is not totally lost. There are certain individuals in this Ummah whose company and attentions also bring about some such results.

Among the people of Hadhrat Sayed Saheb, there were some who attained 'ijazat' immediately after taking Bay'ah. You will have more knowledge and examples of this than I have.

In the program of Hadhrat Miaji, Tilawat of the Qur'an was the means of passing through many spiritual stages. However, for such results the spiritual affects and influence of a good

Sheikh is a necessity. Unfortunately this is not available everywhere. Wherever such spiritual influence from a Sheikh is found, there will be no need for exertion in Zikr and other spiritual exercises. All these avenues are ways towards spiritual healing, in the same way as a patient would resort to medical doctors, Unani Hakeems or Homeopathic medicines for physical ailments.

In the same way the doctors of the soul have, through experience, extracted certain forms of treatment from the Qur'an and Ahadeeth for the treatment of the inner self. This is because the Qur'an and Ahadeeth are the essence and basic medicines. When a person is in need of having his stomach and bowels cleaned out, he will first have to drink something to induce diarrhea ... otherwise these strong medicines will be of no benefit to his weak stomach. In such a case the good, strong medicines will be harmful for him instead of beneficial.

You have mentioned that you are in need of more guidance in this field. How can I ever be one to guide someone like you? "How can he who is himself astray, lead another?"

This is a time when, as you have stated, students are busying themselves in meaningless activities and vain pursuits instead of busying themselves in Tilawat of the Qur'an. In fact, at times there is even rejection and arrogance in their conceptions. Hence, in order to cultivate love for the Qur'an and the Ahadeeth and in order to create a love for Allah in

them, you people should sit down and devise ways and means to acquire these qualities.

First of all it will be necessary to create within people the realization that they are in need of self-rectification. As soon as they realize this, they will search for a spiritual doctor themselves. Currently, people have become so ignorant of the diseases afflicting the soul that they do not even consider these to be ailments.

What can I say? I am not even competent enough to articulate properly that which is in my heart, while on the other hand, these students are all guests of Rasulullah Salallahu 'Alayhi Wasallam. One does not like to say anything negative and unpleasant about them. However, it is a fact known to all Madrasah authorities that, instead of being diligent and observant of salaah with Jamaat and of being present at the time of the 'Takbeer-e-Ulaa', they busy themselves drinking tea and smoking cigarettes. ("To Allah is my complaint".)

You have managed to articulate my thoughts quite well in your writing. You call yourself 'defective' and 'worthless', but defective and worthless ones, like yourself, are even more capable than 'capable and competent' ones, like us.

All I wanted from you and Mufti Shafee Saheb _ who are the 'last of the predecessors'_ was that you people should keep

my thoughts and ideas in your minds. The letters I had written to you in such a hap-hazard style were not fit to be published.

Do try to work out some plan to cultivate a love for the Qur'an and the Ahadeeth in the hearts of the students. Do it with your far-sightedness and deep thought. As soon as that can get on its way, rectification of lives (Islah) will result.

If rectification does not start, there awaits calamity. Already there are strikes and boycotts being organized against those who study and teach the Qur'an and Ahadeeth.

Was Salaam
Hadhrat Sheikhul Hadeeth Saheb (written by Habibullah)
20 January 1976, Madina

I received Maulana Binori's reply:

3 Safar 1396

Bismillahir Rahmaanir Raheem

Respected Hadhrat Sheikhul Hadeeth Saheb

As salamu Alaykum ... "Greetings most blessed from Allah's side."

The arrival of your letter gave me cause for great joy. As is my old bad habit, I have yet again delayed my reply. I thank Allah

that this delay in reply is only as far as the pen is concerned, and not the heart.

Your previous letter has been printed in 'Bayinaat', together with some introductory remarks. You requested that it should be done in my own words, but I ask you: How can my version and description of your words ever have the same effect and blessings as your own words? For this reason I considered it advisable to publish your letter word for word. In doing so, I have not been able to carry out your instructions properly. Occasionally I do write some articles in Urdu (through the blessings of the shoes of some Elders), but I am the first to admit that I am no Urdu expert.

May Allah reward you for having answered in full, with so much detail, and in such a manner that it could benefit all of us, but dear sir, my aim in my previous letter was not to deny or object against the benefits of the various ways and means of the Sheikhs of Tariqat ... their Zikr, different activities and spiritual exercises, meditation and other efforts. No, never! Alhamdulillah, I am satisfied and convinced that for the ailments of the self, these things are the antidote, and without them we cannot manage. I am also convinced that, even if there were no such ailments, spiritual health would prevail if we were to make use of the spiritual food that the lawgiver (Salallahu 'Alayhi Wasallam) had prescribed. My aim was merely to indicate that Zikrullah could also be attained

through the recitation of the Qur'an, its memorization and teaching the meaning thereof.

For the rectification of the inner selves of the students, some special programs would undoubtedly have to be implemented. It is for this reason that I feel that a Khanqah should be attached to every Madrasah. All students should be made to join the Khanqah and spend some time in it upon completion of their studies.

All Praise be to Allah that, in accordance with your wish, a gathering of Zaakireen for congregational Zikr has been introduced. They will be having their inaugural gathering this week Insha Allah. Some of the students are also attending Makki Musjid every Thursday evening. Thirteen of the students who completed their studies have decided to spend one full year in Tableegh. They have offered their names to be written down for it. Many others have given their names for one 'chilla'.

Insha Allah, if your du'as and spiritual attentions continue to prevail, we may just be able to make up for past deficiencies. Your second letter to Mufti Saheb has also been read aloud to the teachers. They were quite happy with its contents and are thinking about the best method in which to Implement the suggestions you had put forward.

I have written these few lines in extreme haste in order to avoid another delay in my reply.

Was Salaam
Muhammad Yusuf Binori

Here follows my reply to his letter:

Dearly respected Maulana Al-Hajj Muhammad Yusuf Saheb

Salaam

Your registered letter of 3 Safar reached me. So too did the copy of 'Bayinaat' in which my letter was published. I had written, asking you to write the contents of my letter in your own words. This request was not solely out of humility, but also because of my inability to write properly. However, it appears from your letter that you have published my whole letter in its original form out of love and due to your close relationship with me. May Allah cause this love of yours to be of mutual benefit to us.

It gave me extreme pleasure to learn that you have initiated the functions of a Khanqah. I pray that Allah causes it to become successful. If there has been any support or criticism because of my letter, please be so kind as to inform me. Has any other Madrasah also been influenced towards any form of action in response?

For many years I have had a great desire for these things and in my own humble way I have tried to do something about it, however, it is a fact that there is less and less interest in Zikr nowadays. Due to the fact that, since the time of our Elders, the students have always been kept apart from it, the importance attached to it has also lessened. I still feel that students should be kept away from it, but is has become even more necessary to initiate Zikr programs amongst the teachers. Mufti Shafee also agrees with me on this and has promised to start it. I am of the opinion that a lot of mischief can be avoided if a Zikr program is started amongst the teachers in your Madrasah.

A letter has reached me from your Egyptian teacher, Sheikh Abdul Razak, In which he told me that he is busy writing a translation into Arabic of the book 'Fitna-e-Maudadiat'. He sent an article to Shahid, along with a letter in which he asked for the references of certain Ahadeeth. Shahid will reply his letter soon. I have very few kitabs with me and it will take a little time to do the research and find the references. In the original manuscript of the book, I had taken the references from very old editions. I always used to use those old copies for teaching and research purposes. For instance, the copy of Abu Dawood that I used for teaching purposes was the very same book that my father used when he studied the book at the feet of Hadhrat Gangohi in 1312H. It is a very early edition. He first taught out of it and then it came to me.

Although the new editions are printed much more clearly, I have a preference for those old copies. To me these new editions are as foreign as the litho-printed copies are to the Ulama of the Arab countries.

I pray that Allah grant you good health and strength and that He uses you more and more for services to Deen and mankind, in a way that pleases Him.

Was Salaam
Sheikhul Hadeeth (written by Habibullah)
16 February 1976, Madina

While I had made the request to the Madrasah authorities in the past, and continue to do so, there is also an important point that I must bring to the notice of the Zaakireen. My writings can be quite disconnected at times and I do not know how many topics I have repeatedly mentioned in 'Aap Beti'. The point I wish to make has similarly been repeated over and over again.

Once, Hadhrat Gangohi walked from his house to the place where he used to sit in the Khanqah. As he entered the Khanqah he asked: "Who is here?"
My father answered: "Yahya and Ilyas (my uncle)."
Then, in an emotional voice, he exclaimed: "No matter how unmindfully one mentions the Name of Allah, it is never without effect."

This is very true, and I have experienced this many times. I have seen those who gather for Ramadhaan. The effect of only making Zikr for one month is tremendous upon them. After Ramadhaan, when they get busy with their work again, this effect wears off. After Ramadhaan I always receive many letters in which people complain that this condition did not remain with them after Ramadhaan. My reply to them is always that the effects which they experienced were as a direct result of regular Zikr, and that these effects wear off after one gets involved in other tasks.

For this reason the Zaakireen should note that, when they experience the beneficial effects of Zikr, they should not give it undue importance. They should most definitely thank Allah for it. However, if a Zaakir starts to develop pride or a feeling of self-importance due to the feelings and benefits that he has been experiencing, then, instead of an increase in those experiences, the effects will start to disappear, and he could become involved in going astray as Shaytaan overpowers him.

CHAPTER TWELVE

FOUR TYPES OF NISBAT

This point has been made repeatedly in my writings. Even in the early pages of 'Laami', when I discussed the question of "Revelation to Rasulullah"- after Jibra'eel had commanded Rasulullah Salallahu 'Alayhi Wasallam to recite - I dealt with this topic in detail. I mentioned that Hadhrat Shah Abdul Aziz, in his 'Tafseer-e-Azizi', mentioned four types of 'nisbat':

IN-IKASI NISBAT

This comes after commencing Zikr. When Zikr starts to make an imprint on the heart, the effects of the heart of the Sheikh is reflected on the heart of the Zaakir. This is 'nisbat in-ikasi' and is quite a weak form of nisbat.

IL-QAA-I NISBAT

This comes when the heart of the Zaakir has become deeply involved with Zikr. At this point the Sheikh casts his spiritual attentions on the heart of the Zaakir. My Elders mostly made use of this type of nisbat when they gave ijazat. It is stronger than the first type, but weaker than the third type.

ISLAHI NISBAT

This is stronger than both the former types of nisbat. To explain this, Hadhrat Shah Saheb gave the example of a person digging a canal. He cleans the inside thoroughly so that, when he connects it to a fast flowing river, then the flow

of the water from the river will remove any dry leaves, branches, or small stones that may still be left on the bed.

It is my opinion that the Sheikhs of the earlier eras mostly made use of this type of nisbat.

ITTIHADI NISBAT

I am of the opinion that Rasulullah Salallahu 'Alayhi Wasallam gave this type of nisbat to Sayyidina Abu Bakr Radhiallahu Anhu. It is the strongest type of nisbat. (My scribe informs me that this discussion has been dealt with in detail in Volume 5 of 'Aap Beti'.)

At this point I only want to warn that some people are happy with the first form of nisbat, but it is very weak. Some Sheikhs do however, for some special reason, give ijazat to someone with that type of nisbat. But, for a Zaakir to look upon himself as a Sheikh after this type of nisbat can be very dangerous. For this reason it is extremely important that the Zaakireen should be very careful that they do not loose the benefits because of pride, and thus sink further back. This can be very dangerous and harmful.

CHAPTER THIRTEEN

NOTES ON IJAZAT

Note that, if those qualities due to which ijazat was given are lost, ijazat is also lost. There is a discussion by Hadhrat Thanwy in 'Ashraful-Sawanikh' (Vol. 3) in which he says:

"Warning to those with ijazat:

Regarding all those to whom I have, during the years, given 'ijazat for Bay'ah' and teaching ....
Some of them do not correspond with me regularly and due to this I have difficulty in assessing their spiritual progress. It is not far-fetched that their condition, on which they were at the time of receiving ijazat, could have deteriorated. It is quite possible that, even after becoming firm and constant, they could deteriorate in virtue ... although something that seldom happens fall in the category of non-existent. Who is there that will know for sure that anyone is truly firm and constant? We handle things according to our presumptions.

This in itself leaves the possibility of the opposite. Hence, I make an open announcement regarding all those who have received ijazat from me but are not constantly in correspondence with me: People should not solely rely upon them due to their relationship with me. They should be judged according to the signs which I had described in 'Taleemuddin'

to see if they meet those criteria. I do not want to be burdened with this problem after I am gone."

Hadhrat Thanwy has mentioned in 'Taleemuddin', the conditions of a 'Sheikh Kaamil':

In the first place he should be in possession of sufficient knowledge of the Shari'ah ... whether he acquired this through study or through the company of the Ulama ... so that he will be able to avoid wrong beliefs (Aqa'id) and Amaal (actions) and be able to save his mureeds from going astray. Otherwise, if the guide is astray, how can he be the leader of others?

He should be a 'Muttaqi', a pious man, who avoids all major sins and does not persist in minor sins.

He should not be interested in worldly possessions, but be striving and longing for the hereafter. At all times and in all ways he should be obedient, otherwise his actions will have a bad effect on those who are seeking to learn from him.

He should watch over his mureeds so that he could admonish them if any evil deed is done by any one of them ... even if he is a prominent person.

He should value the company of the pious and saintly ones and obtain blessings from them. It is not necessary that he should be able to perform miracles nor that he should cast

aside all means of earning, but it is extremely necessary that he must not be a lover of worldly things." [Qowl Jameel]

Earlier in this book I had mentioned all the preconditions for a Sheikh, as quoted from 'Irshadul Mulook'. Those should be read together with these points.

In the life story of Hadhrat Shah Abdul Haq Radolwy we read:

"Whenever he desired to enter someone into his special inner circle, he tested them to ascertain if they had any pride, selfishness or dislike for labor in them. Thus, in order to rectify their condition, he made them carry the water for the Khanqah, gather wood, sweep and do other menial tasks. After making someone a mureed, he used to watch him in order to find out whether he did not perhaps make a mistake. Before making someone a mureed he would watch him to make sure that he did not perhaps disregard any Deeni duty ... eg. Hadhrat Bakhtiyaar Jaaripuri was the slave of a trader. When he came to become a mureed Hadhrat told him: 'Go and get the permission of your Master first.'

Similarly, when Mukhlis Shah Saheb came to him to become a mureed, Hadhrat told him: 'Go and get your son and daughter married first and then come to me.'

His mureeds, after having fulfilled their responsibilities, became involved in efforts of obedience, and every healthy

mureed used to look after his family's needs through hard work."

This topic is quite long and has been mentioned time and again in 'Aap Beti'. My friend, Soofi Iqbal, has collected all the portions dealing with this subject in one place, under the heading "Akabir ke Sulook wa Ihsaan". By continuing with this subject, the book will become very protracted.

I only want to warn those who walk this path never to become complacent after they have been given ijazat. Nisbat is a relationship and one should always try to enhance and improve it. Do not stop your efforts after you have attained ijazat, otherwise the benefits will be lost.

CHAPTER FOURTEEN

MY TRIP FROM KARACHI TO HIJAZ

This topic has been brought into the middle of another discussion and has become quite lengthy. It started off with my having gone to visit Mufti Shafee Saheb. After coming from his Madrasah, I visited Maulana Yusuf Binori's Madrasah. Maulana Binori had offered his room to me. I sent Abul Hasan to check it out and he found it to be quite suitable. We went to the Madrasah. All the others were having breakfast but, as promised, I drank some black tea. Thereafter I went to Muhammad's room which I liked very much.

Maulana Ihsaan sent an ultimatum that a ladies Ijtima was to be held that evening and that I had to go and sleep at Hajji Saheb's house after supper.

I felt slightly awkward as a result of the over-elaboration of Hajji Fareeduddin's place, and I liked Muhammad's room, so I moved over there. It was decided that we were to leave immediately after Thuhr salaah, but Hajji Saheb went to Muhammad's room with his car, and from there I left for his house. Due to illness, Maulana Inaamul Hasan did not accompany us.

Qari Muhammad Tayyib arrived in Karachi by air. He went directly from the airport to Hajji Saheb's house. His son, Maulvi Salim, was with him. At two o'clock, the Nikah of Hajji

Saheb's daughter, Safiya, took place. Upon my request Qari Tayyib Saheb performed the Nikah. In Pakistan there is a general practice: Before the Nikah, all the names of the bride and her parents as well as the groom and his parents, together with any other information connected to the marriage, is written down in a register which is then handed to the marriage officer.

After supper Hajji Saheb took me to the ladies section of the house. There Bay'ah for the ladies took place. Every one of them individually asked for me to make du'a for them. About an hour went into this. As I exited the ladies section, Hajji Fareeduddin arrived to inform me that Qari Muhammad Tayyib Saheb was waiting for me. I went to my room to rest, accompanied by Qari Saheb's son.

At 4.45pm we left for Achan Mia's place in order to congratulate him. He had emptied the house next to his and I discovered that it belonged to a man who was originally from Saharanpur. He was a grandson of Hadhrat Maulana Inayat Ilahi Saheb. He explained his entire family tree, but I don't remember everything. He said to Achan Mia: "I did not have the courage to invite Hadhrat to my place, but through your blessings he has come to my house."

We drank tea and left when it was almost Maghrib time. When we arrived at the Musjid, Maulana Ahmad Lat was busy delivering a lecture. As soon as I arrived the crowd became

unruly and restless. This resulted in the lecture being stopped, whereupon I scolded them all. Directly after the Fardh salaah I went to my room. There I met Umar Ahmad Thanwy, Qamer Ali Thanwy and some others.

Umar told me that Mufti Abdul Malik's son, who is a Khalifah of Maulana Zafar Ahmad Thanwy, was busy writing the biography of Maulana Zafar Ahmad. I asked him to please send me a copy of the book as soon as it was published and told him that it should not be posted under any circumstances. I told him to rather send it via someone who was travelling to Hijaaz, or through Maulana Binori.

On the Thursday I had meetings with some prominent people. A certain lady arrived, and sat down in my room, not heeding any requests to leave. She had to be removed by force.

After Thuhr I drank some soup and went to lie down for a while, while the rest of the people had lunch. It had been arranged that farewell greetings and hand-shaking would take place after 'Asr. However, after only ten minutes the crowd got out of control and it had to be cancelled. Thereafter I left.

After Maghrib I left in Hajji Fareeduddin's car for the airport. Hajji Fareed had obtained permission to drive right up to the plane with me and Maulana Inaamul Hasan after we had performed our 'Esha salaah.

Before the other passengers were allowed to board, we were allowed into the plane and were seated quite comfortably in the front seats. Shahid, Zubayr and I were seated on the one side of the passage, and on the other side Maulana Inaamul Hasan, Maulana Muhammad Umar Saheb and Sulayman Jhanji were seated.

Qari Saheb had also intended to accompany us, but could not be accommodated on the plane. After the stairs were removed, the hostesses started moving people to their rightful places. Maulana Inaam's seat had to be vacated and he was placed behind us. I remained reciting "Ya Rabbi Sallim, Sallim" and they left me seated where I was.

Our flight was scheduled to leave at 8.10, but we only departed at 8.30. Two hours later a meal was served. I took the tray but handed it to Shahid and Zubayr because I did not feel like eating. The Firny was eaten by Maulana Muhammad Umar.

Near Dhahran the plane was brought lower. The Captain greeted me over the intercom system as "Hadhrat Sheikhul Hadeeth" and said that he was flying lower for my sake so that I could take a good look at the oil wells on the ground. On the ground two oil wells could be seen. In each of them a huge fire was burning.

We reached Jeddah at 12.20 after encircling the airport for about ten minutes. Later I came to know that there were sixty planes on the ground at Jeddah airport with the result that there was no place to land. After landing we had to wait inside the plane for another twenty minutes because there were no stairs available. Only after twenty minutes did they bring the stairs.

Doctor Zafeer and Saadi Saheb entered the plane and that put me quite at ease. The hostesses asked me to remain seated until all the other passengers had disembarked. All our hand luggage was taken down and placed in Saadi and Doctor Saheb's cars. Finally I was brought down and placed in Rabita's car which had been brought there through Saadi's efforts. Zubayr and Shahid came along later after passing through customs.

Maulana Inaam, Habibullah, Ismail and I were seated in Rabita's car. Soofi Iqbal and some others left in Doctor Ismail's car. Mamu Yamin and some others left in Saadi's car and we all went to Saadi's home.

I insisted that we should first perform tawaaf. Hence, immediately upon arrival at his home, we went to the toilet and performed wudhu, after which we went directly to the Haram Shareef in Rabita's car. Maulana Inaam lay down to sleep at Saadi's house. He was supposed to have gone to Hafaa'ir, but all the people from Hafaa'ir had gone to Jeddah.

Thus he remained in Saadi's house where Khalid and Hakeem Ilyas had been awaiting our arrival.

Hassan took me for tawaaf. Habibullah and Ismail were with us. All of them wanted to complete the sa'ee also, but I felt that the whole night would be wasted if we did that and that we should rather return later.

When we arrived at Saadi's house, Shahid, Zubayr, Maulana Muhammad Umar and the others had all arrived from Jeddah. The rest of our luggage arrived an hour later with Abdul Hafeez.

We performed Fajr salaah at Saadi's house and again lay down to rest. Later on we left for the Haram and at 3 o'clock we arrived near the Mas'aa in Abdul Hafeez's car in order to perform sa'ee. Shahid and Maulana Ismail were with us. They had arrived from Madina during the night. Maulvi Habibullah had been in Makkah since before our arrival.

After we performed sa'ee, we went to the private house of Saadi (No. 300) which he had acquired a few years earlier. He had rented it out to Salih Dehlawy. May Allah reward Saadi in abundance. Due to him, I have enjoyed much comfort and ease. May Allah also shower his blessings upon Abdul Hafeez, because it was due to him that I was able to come and go wherever I wanted to be in the Sacred Land. He was virtually a waqf for us with his vehicle.

After Jumuah, Maulana Inaam reached Solatiyya with his group. Bhai Salim moved to the top floor so that it would be easier for us to get to the bottom. He also had leg problems and I told him that his moving to the top floor was causing me distress. May Allah reward him abundantly, because every time I arrived there, despite his inability to move about freely, he would move to the top floor. In spite of my request that he should move to a lower floor, he refused.

After Jumuah I lay down to sleep, while the others sat down to eat lunch at the invitation of Maulana Sa'eed Khan Saheb. We performed 'Asr in the Musjid, after which I met with the people. On every trip, this was always the program after my arrival. The hand-shaking continued until 11.30. Thereafter we performed wudhu and went to the Haram Shareef for Maghrib salaah. I sat down on my usual spot on the stone near Babul 'Umrah. Almost immediately a large crowd gathered around me in order to shake hands and this seemed to cause a disturbance. A few policemen came to check and told me that there should be no crowding. I replied: "I did not call these people. You are entrusted with the task of dispersing them. Send them away."

In spite of my reply, he continued to insist that I should not cause any crowding. I told him: "These people do not disperse at your request. How can I disperse them?"

The habit of these people are that, if they see one or two people shaking hands with someone, the rest of them all follow suit.

Anyway, the time that led up to Maghrib became quite an ordeal. Another policeman also complained about my chair. One of my companions showed him the letter of authority which I had obtained for it, but in spite of this, he still insisted that the chair be left outside the Musjid. After Maghrib people again started to encircle me, but this time I remained busy with Nafl salaah until 'Esha. After 'Esha I left for the Madrasah. There again the crowds were upon me.

The result of this was that, instead of sitting on the stones the following day ... as was my usual practice ... I decided to perform Maghrib and 'Esha on the top floor of the Haram, opposite Saadi's house. It was nice and quiet there. However, even there the police had objections to my wheelchair and we had to take it back to the house and call for it again upon leaving.

As was my usual routine, I would spend the nights at Saadi's house and during the day I would go to Solatiyya. However, this time, because of the large crowd of Hajjis, I could not perform tawaaf during the night. For that reason I went to Saadi's house directly after 'Esha and had supper. In the morning I performed Fajr at Saadi's house as it was too difficult to get to the Haram at that time. After breakfast it

was time to go to Solatiyya and we reached there at 2.30. Up until around 5 o'clock, my time was spent in meeting people, reading and writing letters, Bay'ah and so forth. From 6 onwards we would prepare for Thuhr. After Thuhr I would drink some soup and lie down to rest. Hassan always arrived at this time to massage my head. After 'Asr I would listen to a book being read for about half an hour. Initially it was a new copy of 'Al Furqaan', written by Maulana Numani, but some other books were also read. Thereafter, up until 11.30, I would meet the general public and at 11.45 we started making preparations to go to the Haram.

On the first night of our arrival, Maulana Inaamul Hasan stayed over at Saadi's house. Thereafter he moved to Shameem's house which was opposite the place where I stayed at Solatiyya. He only performed his tawaaf after Jumuah and sa'ee after 'Esha. Then, after supper at our diwan, he went to Musjid Hafaa'ir, where he stayed permanently while in Makkah Mukarramah. He arrived there by night and the Tableegh Shura was held there in the mornings. After performing Thuhr in the Haram, he came to Solatiyya, where he performed his 'Asr salaah. He remained at Solatiyya until he left to perform his Maghrib salaah in the Haram.

From the 4th of Dhul Hijja, both of us had to stop going to the Haram. As a result of the huge crowds, we were forced to perform all our salaah at Solatiyya. We had made the decision to leave for Hajj from Musjid Hafaa'ir. Therefore, when we

went to Saadi's house on the 7th of Dhul Hijja, We took our luggage with us. If we wanted to leave from there, our car would have been caught in the crowd, whereas the road from Hafaa'ir to Mina was straight. For that reason it was decided that everyone would meet at Hafaa'ir at Fajr time and from there we would all leave together.

It was my intention that we should leave immediately after Fajr. Qazi Saheb was at Solatiyya and he was supposed to leave immediately after his salaah to join us, but he phoned to say that the car had still not arrived and that Saadi and some of the others had advised him that it would be too difficult for him to reach Hafaa'ir. We left at three for Hafaa'ir. Upon our arrival we found that the bus had been waiting since two o'clock and by then the driver was quite impatient.

He was given some breakfast and informed that all our companions had not yet arrived. Qazi Saheb, Dastgir and the ladies, decided to leave by taxi, but the taxi got held up and they were forced to get out and walk. Abdul Hafeez and Saadi also had to walk.

In all that confusion the group finally gathered at 5 o'clock after which we set off for Mina. The driver was a good-natured person. May Allah reward him. He had actually gone to Makkah Mukarramah for Hajj, but then Makki Marzooqi employed him as our driver. He had never been to Mina before and was guided by someone whom Makki Marzooqi

had sent along. He could not find his way in Mina and drove around on the high roads and the low ones, until we finally reached our resting place at 8o'clock.

For a sum of three and a half thousand riyals we had taken three rooms ... one for me, one for Maulana Inaamul Hasan and the biggest one for Dastgir in which the ladies were housed.

I had also given five thousand riyals to Bhai Afzal and at Mina I gave another five hundred riyals for the qurbani. After Hajj he handed 1300 riyals back to me. We paid 1200 riyals for a cow and 40 riyals to the butcher. On the second day, Khalid and those who shared his tent with him performed their qurbani. They slaughtered a cow. They paid 900 riyals for it and 10 riyals to the butcher. Maulvi Yusuf Kolli was also in my tent and from his side he paid a sum of 100 riyals, but after Hajj a sum of 138 riyals was handed back to him. He had a share in Maulana Inaamul Hassan's cow as his qurbani. My cow was shared by myself, Habibullah, Ismail, Maulvi Muhammad Umar, Zubayr and Maulvi Ismail Jhanji. I also joined in Khalid's animal, which was a 'dam tamattu'.
All the above was just mentioned by the way.

We left Mina at 2.30 on the morning of the 9th of Dhul Hijja and reached Makki Marzooqi's tent at 4. There we rested. When we heard the sound of the khutbah being recited from the Musjid, we started our jamaat in the tent. Maulana

Inaamul Hasan and Zubayr formed a jamaat with their companions and I performed salaah with them. We did not get a chance to perform our salaah with the Imam of Musjid Namirah, because we did not know whether the Imam was a 'musafir' or a 'muqeem'. He performed only two rak'ahs of salaah. Furthermore, according to the Hanafi Math'hab, the adhaan must precede the khutbah ... but this did not take place. For that reason we also performed our 'Asr salaah in our tents.

After sunset, we set forth from 'Arafah towards Muzdalifah and reached there at 10.30. We found a nice spot. The government had made wonderful arrangements for resting places on either side of the road. Every bus could stop and allow its people off at their own place. If the travelling group was small, then two such groups could settle in one resting place.

May Allah grant this government every form of assistance. They have made fine arrangements for the comfort of the Hajjis, even though mistakes crept in at times because of the officials. For example, during that particular year, the government decided to undertake the division of Hajjis among the mu'allims. This was the cause of many mistakes being made, which lead to a lot of confusion as the husbands were sent to one mu'allim and the women to another. This caused a lot of distress amongst the Hajjis. I was not on the list of Hajjis because I was a resident, while the rest of the visitors had

visitor's visas. Qazi Saheb and some of the others had Hajj visas and they suffered a lot of difficulty. May Allah reward Makki Marzooqi abundantly. He had always been our mu'allim. He always kept one tent for me and another for Maulana Inaam.

We stayed with him and, even at Muzdalifah, we shared one resting place. After performing Fajr, we took care that no one should leave before sunrise. When we left, the traffic moved very slowly due to the inattentiveness of the police. We would move forward for one minute and stand still for ten minutes.

Maulana Binori shared a room with Qari Sulayman, right opposite ours. His car was allowed to go straight to Muzdalifah, while the police stopped us and we only arrived in Mina after driving about. At Mina, the government had also made the very best of arrangements that year. They demolished the buildings on both sides of the road and widened the road leading up to the Jamaraat. They provided two roads, one leading to the Jamaraat and one leading back. It was however very foolish of some of the Hajjis who actually claimed the section under the place for 'Ramee' and remained there for the duration of the days of Mina. They spread their bedding there, did their cooking there and used the place as a toilet.

On Friday the 10th of Dhul Hijja, directly after Jumuah, I went to pelt the Jamaraat. Through the Grace of Allah, and the good

arrangements of my friends, I managed to perform this rite quite comfortably. We performed our qurbani after 'Asr, resulting in us only shaving our heads quite late in the day. Maulana Habibullah performed mine, Soofi Uthman performed Maulana Inaam's and Shahid performed Zubayr's. We did not much approve of the practice of performing 'halq' amongst ourselves. Therefore a barber was called in to do it at 2 riyals each.

On the second and third day, we performed the 'Ramee' of the Jamaraat after 'Asr quite easily. At the Jamaraatul 'Aqabah there was quite a crowd. Allah placed some Mercy in the heart of the policeman. When he saw my wheelchair, he pulled it very near to the Jamaraat so that I could pelt easily.

During the night between the 11th and 12th of Dhul Hijja, we went to Makkah Mukarramah in Abdul Hafeez's car in order to perform 'Tawaafuz Ziyaarah', but unfortunately we had left the paper giving permission for me to perform tawaaf in my wheelchair at Solatiyya. We had to wait outside the Haram for about an hour while Maulvi Ismail and Habibullah went to fetch it. We entered and I performed tawaaf in the Kursi. Alhamdulillah, with the help of my friends and under the supervision of Mufti Zainul Abideen I managed to do it quite comfortably. The crowd was so incredibly huge that no one even asked for the authority slip. We met Khalid while making tawaaf and learnt from him that the women were also busy performing tawaaf.

After tawaaf, Abdul Hafeez took us back to Mina in his car. We managed to reach Mina within ten minutes, but once we entered Mina it took us twenty minutes to reach our place. Although the tawaaf was quite easy, there was quite a delay in performing sa'ee. There were so many kursis that, just like the traffic, there was a lot of stopping due to the change-over from one lane to the other for the return trip at Marwah.

During that particular year a huge fire broke out at Mina. It started on the Friday before Jumuah and spread so wildly that the flames leapt high into the heavens. Wherever it spread, people left their luggage and fled with their women folk towards the mountains. Khalid brought the ladies to Dastgir's room near us. This was an incident with grave warnings. It was very frightening.

I heard the story of a certain Hajji travelling on foot. When he became very thirsty, he went to the tent of a certain mu'allim to beg for a bit of water, but he was refused. He then begged in the Name of Allah and His Rasul, but insultingly, the mu'allim told him that: "Even if Muhammad should come to say so, I will not give you water. Go!"

The mu'allim was boiling water for tea. The stove caught fire and burst and the gas tanks started exploding. As the fire spread, the tents of the Iranians caught fire. Near that place, there were various tents of the Tableegh brothers. It was miraculous that all the tents in the vicinity burnt down, while

the tents of the Tableegh brothers were left untouched by the flames. Some of the tents burnt down while the Holy Qur'an inside it remained untouched by the fire. Many other miraculous things took place, which only proves that it was Allah's Hands at work.

However, at times like these, a lot of exaggeration usually takes place and many uncorroborated stories were told after that fire. For that reason I will not quote all of them. However, the above story I heard from many different sources. I also heard that the Iranians suffered great losses in life and property during that fire.

It was also brought to my attention that Radio Israel was the very first to broadcast the news that the whole of Mina had burnt down and that numerous Hajjis were dead. This news caused great distress in India, Pakistan and other countries. Numerous telephone calls and telegrams arrived to enquire about the safety of the Hajjis. Upon our arrival back in Makkah Mukarramah, I sent a telegram to Hajji Yakoob to inform him that we were all safe. The following day I heard that Bhai Karamat Ali had phoned from Delhi to enquire about his brother Ne'mat. He was told that everyone was well and safe.

After having performed 'Ramee' on the 13th of Dhul Hijja, we returned to Makkah Mukarramah. The roads were quiet and we managed to get to Hafaa'ir quite easily. After 'Asr we went to Saadi's house and the following morning we went to the

Madrasah. There we returned to our normal routine once more ... I attended to the mail in the morning, then from 5 onwards I had private talks and from 5.30 onwards Bay'ah took place.

On Friday, through the efforts of Muslihuddin, a Nikah was to be performed in the Haram, but the night before I started having diarrhea and could not attend. I had attacks at 7.30, again at 8 and again at 9.

It had been my intention all along to first go to Madina Munawwara before the start of Hajj, otherwise, immediately afterwards, but then the Tableegh brothers made their arrangements to leave on that Monday. For their sake, and in order to travel with Maulana Inaam, I postponed my departure until after their departure. The jamaats left on the 20th of Dhul Hijja from the Ijtima, which had started on the Saturday.

We finally left Solatiyya at 3 o'clock after a very heartfelt du'a by Maulana Inaamul Hasan and Bhai Salim, who had remained on the top floor for 15 days due to illness. After the du'a we set forth for Badr, but had to spend about an hour waiting to fill the car with petrol.

We stopped for about 15 minutes at the grave of Sayyidah Maymoona Radhiallahu Anha and reached Badr at 7.15. Doctor Saheb waited for us along the road and led us to

Musjid Arees, where a tablecloth, filled with chicken pulao, firny and other delicacies awaited us.

Mufti Saheb's arrived in another car and joined us. We ate, rested for about half an hour and then visited the graves of the Martyrs of Badr. The other companions also joined us there. The bus driver was not prepared to spend the night at Badr because he had to take passengers back to Madina Munawwara after 'Esha. Hence, we had supper after 'Esha and they left.

At about Maghrib time, the Imam of the Musjid, who was also the supervisor of a Madrasah, invited us to have lunch with him the following day, but we had to decline because we had already promised to go to Madina Munawwara the following day. He then offered to send us breakfast.

After Fajr we all went to rest while Doctor Saheb prepared a hearty breakfast for all of us. The breakfast of the Imam Saheb also arrived. At 3.15, after our breakfast, we departed for Madina Munawwara. Maulana Inaam and Maulvi Sulayman Jhanji were travelling with us in our car. Near Masijaid, Sayed Aftab came to welcome us, as he had done several times before. Some coffee was served there. Along the route, we passed Sayed Habib's house and greeted him and from there we went to the new house of Bhai Yahya. Abdul Hafeez insisted that we had received an invitation to drink tea there, but when we reached the house, we found that it was locked.

Meanwhile, all these people had been waiting for us at the Madrasah since the morning.

We arrived at the Madrasah at 5. At that time, due to the vast crowds of people in Madina Munawwara, the lines of the saffs of musalies reached right up to Baqi' and for that reason we performed all our salaah on the roof of Madrasah Shari'ah. Maulana Inaam reached the Haram one hour before Thuhr, but still he had to stand outside 'Baabus Salaam'. Afterwards he told us that he would be unable to perform his salaah in the Haram.

On Friday, 2 January 1976 (1 Muharram 1396), Saadi called us from Makkah Mukarramah to tell us that Master Mahmood was very ill and that blood was coming from his mouth. After Jumuah we received another call informing us that he had passed away five minutes before Jumuah. His first Janazah salaah was performed in Solatiyya, led by Maulana Malik, the son of Maulana Idrees Kandhlawi. Thereafter it was again performed in the Haram Shareef. Because of the vast crowds they could not transport the body by car. They had to carry the body to the Ma'laa where it was buried in the grave of Hakeem Na'eem.

On the 4th of January, Maulana Inaamul Hasan was sitting reciting salawaat. Near him Hajji Kamil Gangohi was sitting doing the same. Both continued with the recitation of salawaat when, while Hajji Saheb was busy, he fell into a

trance - unconscious. Some people doubted the fact that he was in a trance and said that he just faked a trance in order to impress the policemen. According to me there was no reason to doubt his intentions and think that he was pretending.

On Tuesday, 13 January 1976 (12 Muharram), Hakeem Yamin died in Saharanpur after an illness of about twenty days.

On the 14th of January (13 Muharram), Khalid, together with his wife, grandson and Hakeem Israel, left Madina Munawwara. They arrived at Saadi's house at 3 o'clock, after stopping at Badr for a while.

On the 17th of January (16 Muharram), Maulana Inaamul Hasan left Madina Munawwara for Makkah Mukarramah in Abdul Ghani's car. The rest of the group accompanied them in various other vehicles. They arrived at Solatiyya shortly before Maghrib. On the Thursday, after participating in the Jeddah Ijtima, Maulana Inaam returned to Makkah Mukarramah and on Friday he again went to Jeddah from where he departed for India. He left Jeddah by air on the 24th of January at 11.15. On Saturday a telegram arrived from Bhai Yusuf Rangoonwali informing us that Maulana Inaamul Hasan had reached Karachi safely at noon that day. He did not have permission to go to Makki Musjid, but after two hours he finally managed to obtain permission. From Karachi he left for Bombay and reached there on Tuesday morning.

On the 21st of January, Khalid and his party left Jeddah by sea. They arrived in Bombay on the 29th. From there he left by train for Saharanpur and reached there on the Monday.

On the 12th of February, the chief Imam of Madina Munawwara departed for Pakistan upon invitation of Kausar Niazi in order to lay the foundation stone of a large Musjid in Islamabad to which King Faizal had contributed generously.

On the 25th of February (25 Safar 1396), I started writing the book 'Virtues of the Arabic language' in the Haram in Madina Munawwara.

On the 25th of March I received a letter from Maulana Binori in which he told me that he wanted his son, Muhammad, to remain in my company for a couple of months. I replied to his letter and asked to be excused from the obligation because I had no private place in which to accommodate him. However, before my letter had even reached him, he already sent his son to me. He remained with me for several months and only left one day before I departed for Makkah Mukarramah.

From the 2nd of April (3 Rabi' Al-Thani), Abdul Hafeez remained busy in the Rowdha Mubarak for a period of three days, seeking permission for me to spend Ramadhaan in Saharanpur. For each of the three days, it dawned upon him that Ramadhaan should be spent in Saharanpur. The manner

in which he received an answer to his request on all three these days is in itself quite a long story.

On the 11th of Rabi' Al-Thani (10 April 1976), Qazi Saheb left Madina Munawwara for an Ijtima in Karachi. It was an Ijtima for all old workers and his presence there was imperative.

On the 24th of April 1976, upon invitation of Maulana Asad Madani, the president of India, Sayed Fakhruddin Ali Ahmad, visited Darul Uloom Deoband. He had tea with the authorities and was shown an exhibition of hand-written manuscripts. A meeting was held in Darul Hadeeth at 11 o'clock and at 12.30 he had lunch with Maulana Asad Saheb. The police bodyguards were at his sides all the time. The public did not have permission to attend these meetings. The President reached Deoband by helicopter at 9 in the morning and left at 5 in the afternoon.

On the 25th of April, Maulana Inaamul Hasan left for Delhi in Hajji Shafee's car. On the way he obtained Soofi Iftikhar Saheb's willingness to act as a Sarparast of Mazahirul Uloom. He arrived in Saharanpur at ten. A shura meeting was taking place there, where amongst other things, Soofi Iftikhar and Aamir were appointed as Sarparasts.

On this same trip Maulana Inaam also attended a Tableegh Ijtima in the vicinity of Saharanpur.

On the 29th of April, after the Thuhr salaah, Salaatul-Kusoof (for the eclipse of the sun) was performed in the Haram without prior announcement. It was performed in two rak'ahs with four rukus and four sujud.

On the 13th of May (14 Jumad Al-Ula), it so happened that my nose started bleeding, without me realizing it, during the performance of the Janazah salaah. I only discovered afterwards that my kurtha and my lunghi were covered in blood. On the Thursday the same thing happened.

On the 24th of May, Maulana Ubaidullah left Madina Munawwara for Makkah Mukarramah en route to India. On the 25th he departed from Jeddah, via Dhahran and Karachi, for Bombay. He finally arrived in Delhi on the 29th.

On the 28th of May, Hajji Muhammad Iman Saheb, the Amir of Tableegh in Saharanpur, passed away. May Allah pardon him.

At the end of May, the old door of the Hateem (of the Ka'bah) was broken down so that new stones could be inserted. On the old stones, there were Turkish inscriptions of old Turkish times.

On the 2nd of June we received a call from Shameem Makki with the news that he had received a telegram from Hajji Mahmood of Lahore informing him of the demise of Mamu Shu'aib.

On the 7th of June, the newspaper 'Qowmi Awaz' published an article saying that the Indian government had now made it necessary for all hand-written manuscripts, as well as pictures older than 75 years, to be registered and that one would require a license in order to keep such documents. If after the 5th of July anyone was found in possession of these documents without a license, he would be imprisoned as well as fined.

Many houses in the area between Baabus Salaam and Baabul 'Umar, were being demolished during that year. The third Imam of the Haram made an announcement that the area was to be incorporated into the Musjid. No businesses would be allowed in the area and all the regulations pertaining to Musjids would apply there.

CHAPTER FIFTEEN

MY JOURNEY TO INDIA: 1396 (1976)

After the 'Asr salaah on Saturday the 12th of June 1976 (14 Jumad Al-Thani 1396), Bhai Yahya and Soofi Iqbal left with Doctor Ismail's car in the direction of Badr. We had been invited for supper at Bhai Yusuf's place. We left for Badr immediately after having performed our 'Esha salaah at Musjidun Nabawi and reached Badr at four.

Soofi Iqbal was busy spreading a carpet in the courtyard of Musjid Arees when, walking backwards, he fell into a hole. We were unaware of this and only discovered it when he did not join us for supper. As soon as we heard the news, we immediately sent him to the hospital where he had to receive some stitches to his head.

The following morning we visited the Martyrs of Badr for a short while, after which we set off for Makkah Mukarramah. We reached Saadi's house at 3.30 and intended resting for a while immediately upon our arrival. However, Saadi's wife made a phone call to Solatiyya and within a short space of time Mamu Yamin and some others arrived at his house. We then all sat down to eat something with them. We remained at his house until the evening. After 'Asr we took our luggage and left for the Haram. It was around 11 o'clock. I was dropped off there while the others first took our luggage to Solatiyya. After 'Esha we had supper at Bhai Salim's house.

Thereafter we performed 'Umrah and went directly to Saadi's place where we spent the night. We went back to Solatiyya after breakfast the following morning. From there on it was my usual Makkah routine.

On the evening between 21 and 22 June, a son was born to Shahid in Nizamuddin. He was given the name 'Muhammad Salih'. He received the news as we were preparing to leave for India. Mamu Yamin slaughtered an aqeeqah sheep and we ate of that meat right until the time we reached Nizamuddin. Upon our arrival in Bombay, the meat was placed in a fridge and was only taken out when we left for Delhi. On the 29th of June, after 'Esha, we performed Tawaful Widaa, after which we left for Bhai Shuja's house in Jeddah. He had invited us to his house on many occasions, but we were never able to make it until then. He cleared out the ground floor for us and we found the place to be very comfortable. Our rooms were separate from the room in which our luggage was kept.

We woke at 8.30 for Tahajjud and other necessities. We performed our Fajr salaah, after which we left for the airport where we met Doctor Zafeer. My companions reached the airport even before Fajr. May Allah reward them all. Through Doctor Zafeer's help I went directly to the plane and we departed at 11. We reached Dhahran at one and departed again for Dubai at two. We arrived in Dubai at three o'clock. At the airport quite a few friends, including Maulvi Taqi awaited us. He wanted us to disembark and send a telegram to

Bombay, but I declined because I knew that there would be quite a sizable crowd upon our arrival in Bombay.

We departed from Dubai at 3 and arrived in Bombay at 7. Due to my own inability, I have always tried to have Maulana Inaamul Hasan with me in order to make the du'a. Whenever he was not available, I tried to have Maulana Muhammad Umar with me. As soon as we arrived, I called for my 'Kamood' and we stopped a couple of miles away from the airport along the road in order to perform Thuhr salaah. It was almost 'Asr time, so we waited half an hour and performed 'Asr salaah as well. The place was quite far from the airport, but in spite of that, a crowd formed around us. We then left for Bhai Kareem's house.

My friends waited at the airport in order to complete the customs formalities and only arrived later. This did not take very long. All they wanted to know was whether we had things, like cameras, with us. My friends told them that we did not carry such worthless items with us, upon which they checked one or two bags and then allowed everything through. A telephone call was made to Maulana Inaamul Hasan and a telegram was sent to Talha in order to inform them of our arrival.

On Sunday the 4th of July, at 7.30, we left for Delhi after having spent three days in Bombay. A large crowd awaited us, but I left straight from the tarmac in Bhai Karamat's car for

Nizamuddin. The rest of the group arrived later and met me there.

It was very hot in Delhi. I soon developed a runny stomach because of all the fish and mangoes I had eaten in Bombay. We were supposed to travel via Meerut to Saharanpur, but because of my runny stomach the plans had to be changed. We made a phone call to Nanhe Khan to inform him that our plans had been changed and that we would travel via Kandhla. At the Kandhla terminus, Soofi Iftikhar and some friends waited to greet us. He insisted that we could have some tea while the people were shaking hands with our jamaat. I told him that we would have tea if it was going to be served at the terminus, but discovered that he had already made arrangements for us to have tea at his orchard. He persisted in his request to take me and my companions there, but because this was against the condition which I had laid down, I left straight away for Saharanpur. Some left to have tea, while others did not.

Abraar and Aslam did not have tea and left with me in my car. During the entire journey from Delhi to Saharanpur I did not feel well. I was troubled by dizziness. I had intended to meet Maulana Maseehullah Saheb in Jalalabad, but I could not.

On the 8th of July (9 Rajab), I arrived in Saharanpur at 8 in the morning. I first of all performed Tahiyatul Musjid on the lower floor of the Madrasah's Musjid, and then I shook hands with

those who were present and visited Hakeem Ayoob. Thereafter I went for tazi'at at the home of the late Hakeem Yamin after the death of Thun Noon. I sat down for a short while and then returned to my home. There I continued to meet people. On my way to Darul Jadeed I went to Nazim Saheb's house for a few minutes. He told me that my presence and residence in Saharanpur had become very necessary at that point.

According to my usual routine, handshaking was to take place in the courtyard of Darul Talaba, but because of the heat we moved inside the building and it took place there.

On Saturday morning I went to Deoband by car for a visit. I had intended visiting Maulana Madani's house, but could not go there because my head was spinning with dizziness. I ended up only meeting Sa'eed but remained seated in my car.

On Sunday morning I went to Raipur. We tried to keep our intentions a secret, but somehow the news still leaked out and spread. Upon our arrival in Raipur, a very heavy storm broke out. In the heavy rains our car stalled and there was a problem because the petrol did not want to filter through. May Allah reward Rao Ata-ur Rahman abundantly because, in that heavy rainstorm, he worked on our car and set us on our way. The other car in which my companions travelled arrived late because of the heavy rains. Due to the rain, we could not go

for Ziyaarah at the Mazar and just had to sit in the car near the grave.

I had made a promise to stop at Rerhy ... at Maulana Heshmat's place, but the rain made it impossible to reach the Madrasah. At 7.15 we reached the Kacha Ghar. After arriving at Saharanpur I developed a fever due to the cold.

On the 6th of Rajab (5 July), a girl was born to Salmaan. It was not possible to have the aqeeqah on the 7th day and it was organized for the 14th day.

At that point Bhai Jameel's mental state was quite bad. Nazim Saheb suggested that he should not return to the Madrasah. After great difficulty he was admitted to a mental institution.

On the 14th of July, Maulana Yusuf Binori had a serious heart attack.

On Friday afternoon, the 16th of July 1976, after the 'Asr majlis, Uthman, the son of Salmaan, started his second Paarah.

On the morning of Friday the 23rd of July (24 Rajab), Musalsalaat was recited. I heard that, instead of attending classes, the students were roaming about, worrying about acquiring their certificates. How sorry! Hakeem Nanna Gangohi also sat in the class for a short while and then left. I could not meet with him because he did not have time.

On the 24th of July the Bukhari khatam was performed.

On this trip I only visited Gangoh quite late. I was waiting for Maulana Inaamul Hasan who was supposed to arrive on the 24th and 25th for an Ijtima at Jinjana. He arrived after the Ijtima and we visited Gangoh. However, in Jinjana such a large crowd of Muslims gathered that the Hindus became worried. They obtained an order form the Deputy Commissioner of Police in Muzaffarnagar prohibiting the Jalsah. It took great efforts from the Muslims in Jinjana, Kerana, Kandhla and some other areas to get permission for the Jalsah to be held.

Maulana Inaam arrived in Saharanpur on that Sunday night and we visited Gangoh on the Monday morning. A promise had been made to visit Sayed Khalil and Mufti Mahmood and we went directly there, but due to the rain we could not reach the Mazar.

On the day of our visit it had been arranged that Peerji Shareef's son was to be married to the niece of Soofi Rashid. Qari Tayyib was invited by the groom's family to perform the Nikah. At one o'clock, Qari Saheb performed the Nikah. It was very hot and there was no electricity.
I told Soofiji: "You have already distributed the dates. Why are you keeping us imprisoned?"
Upon that, he gave us permission to leave. Qari Tayyib went home and we went to the Madrasah for the completion of

Mishkaat Shareef by Maulana Inaamul Hasan. After he made the du'a, we left for Saharanpur.

Once again we passed the Mazar. There was a large crowd. With us was Maulana Kandhlawi. He asked me for permission to address the crowd. For one full hour he gave them a lecture in the nearby Musjid.

Maulana Inaam left for Delhi on the Tuesday morning.

Due to the overcast skies and heavy rains, the moon for the 1st of Sha'baan was not sighted, but many of the people who arrived from other parts, brought the news of the moon sighting with them. Two locals had also seen the moon and testified to that. Hence, on the 13th, the Qazi announced that it was actually the 14th of Sha'baan. The people in town were quite dissatisfied and had a lot of things to say. Now there was no time to prepare mithai!
All Praise belongs to Allah!

On the 10th of August 1976 (12 Sha'baan 1396), Mufti Saheb and Qazi Saheb arrived from Bhopal. They had a long discussion with me about the issue of 'forced sterilization'. Both of them were quite enraged over this issue. The following morning they left for Deoband. At that time there were many protests all over India because of the forced sterilizations. Many arrests had been made which resulted in a general resentment for Congress.

On the 13th of Sha'baan, Ilyas Ancholi stopped over in Saharanpur to visit Maulvi Waqar Saheb on his way to Sarhind. He informed us that it was common knowledge in Meerut, Buland Shahr and other areas that I was to spend the 15th night of Sha'baan in Sarhind. For that reason many cars, busses and trucks were expected to arrive in Sarhind. Many cars from Delhi and Moradabad were also expected to arrive.

When I did not arrive in Sarhind on the 15th, they all went to Saharanpur. The first to arrive on the Friday was a truck carrying 60 people. They left again by the evening. May Allah bless Maulvi Naseer Saheb with comforts in both worlds. He arranged food for them until 'Esha time. I heard that, because of the false report, over two thousand people had gathered in Sarhind.

On the 16th of Sha'baan I heard that Mufti Mahmood had been suffering with eye trouble for a week. Upon my insistence he firstly went to Aligarh, and then to Calcutta for treatment. The treatment proved to be quite beneficial. I am glad that he heeded my advice. Alhamdulillah!

On the 20th of Sha'baan 1396 (18 August), Haleem, the son of Shameem, arrived at Delhi airport from Karachi. Akhtar Ali Saharanpuri was on the same flight, but they only met at Nizamuddin. On the 22nd he went to visit Kandhla with Maulana Inaamul Hasan and Maulana Muhammad Kandhlawi.

On the 15th Soofi Iftikhar went to Sarhind and returned the following day. On the 3rd of Ramadhaan he went to Nizamuddin with Javed and he returned to Saharanpur on the 18th of Ramadhaan.

On the 21st of Sha'baan 1396, Maulana Abdul Majeed, the assistant Nazim of Education Affairs at the Madrasah, passed away. He had been suffering a long drawn-out illness and was practically completely incapacitated. At one stage he was a teacher in the Persian Department, but was later appointed as assistant Nazim. He was a very pious man. May Allah pardon him and grant him entrance into Jannah. During his student years, he used to be the special assistant to Maulana Al-Haaj Hafiz Qamaruddin. He was a very good Farsi teacher. His Janazah arrangements were made by Qari Muzaffir Saheb.

On the 23rd of Sha'baan (25 August), the trustees of the Madrasah gathered for a meeting. There were some of my resolutions, as well as some of Aqil's, for which there was no time. Hence, we handed them to Soofi Iftikhar. In Shawwaal those resolutions were read and handed to Maulana Inaamul Hasan for consideration.

Hajji Abdul Aleem remained behind for the Ramadhaan program. Due to his presence, the number of people who came for the Ramadhaan program from Moradabad kept growing annually.

Ramadhaan started on the 28th of August 1976.

In Darul Jadeed the Taraweeh salaah was read as such:
First ten days: Salmaan
Second ten days: Khalid
Last ten days: Zubayr, son of Maulana Inaamul Hasan

In Darul Talaba Qadeem: Mukhtar Mufeed Nazim Saheb recited 3 Paarahs daily
In the Old Madrasah: Muhammad Afriqi, Gora Jami Musjid.
In Darul Uloom Deoband: Maulvi Naseer.

Qari Muhammad Tayyib spent his Ramadhaan in Bombay. He left for Bombay on the 23rd of Sha'baan. Shahid started performing Taraweeh in my house, but took ill after a couple of days and Hafiz Siddeeq completed it in his place, after having completed his recitation in Maulana Inaamul Hasan's house.

CHAPTER SIXTEEN

THE RAMADHAAN PROGRAM OF 1976

During that year's Ramadhaan, I suffered from dizziness and for that reason, instead of my usual two Paarahs, I only recited one Paarah after Maghrib, after Sehri, during Salaat-ut-Dhuhaa and during the Sunnats of Thuhr.
After Thuhr, I asked Maulvi Lowlaat to recite for me, and during Salaat-ut-Dhuhaa, instead of reciting from the Qur'an myself, I asked Maulvi Ismail to recite for me as I had difficulty in reciting in my usual manner.

Another change occurred: Instead of conversation after supper, Soofi Iqbal's book, 'Akaabir Ka Sulook' was read. Bay'ah took place before the 'Esha adhaan and after Taraweeh 'Fazaa'il Ramadhaan' was read aloud.

Government authorities had made an announcement that anyone found outside after 11 would be forcibly sterilized. For that reason we sent the local brothers home directly after Taraweeh.

After 12 o'clock the gates of Darul Jadeed were locked and remained locked until 3 o'clock. This meant that, if anyone of the brothers in Itikaaf wanted to buy a cup of tea, they had to go through the top section.

Sehri preparations started at 3 and continued until half an hour before the Fajr adhaan. This was followed by Nafl salaah and Tilawat.

Salaah was performed immediately after the Fajr adhaan.

After salaah almost everybody went to sleep until 9 o'clock, but some of them kept themselves busy.

This was followed by a 'waiz' by Maulana Ubaidullah until 11 o'clock.

At the beginning of Ramadhaan about 1000 people arrived for Itikaaf, but by the end of the month this number had climbed to 1800 people.

SPECIAL ARRIVALS:

Qazi Abdul Qadir stayed until the 27th of Ramadhaan.

Muhammad Binori, Soofi Iqbal, Doctor Ismail, Bhai Yahya Karachwi, Zubayr and Shahid were there from Karachi.

Maulvi Ihsaanul-Haq, Qazi Mahmood, Maulvi Yusuf Tootla and some friends were there from South Africa.

Ahmad Nakooda, Maulvi Abdul Hafeez and Abdul Waheed were there from Makkah Mukarramah.

Ata-ur Rahmaan and Yakoob were there from Madina Munawwara.

Bhai Habibullah Dehlawy Madani and Doctor Zafeer also arrived.
All of them arrived for the last ten days of Ramadhaan.

Mufti Mahmood continued with his program of arriving on Thursdays and leaving on Saturdays. However, upon my request he performed his Itikaaf in the Chatta Musjid in Deoband for the last ten days of Ramadhaan.

Maulvi Rasheeduddin spent the entire Ramadhaan with us.

Iftikhar Fareedi of Moradabad used to spend his Ramadhaan with us for quite a number of years, but that year, due to some local dispute, he was unable to.

Maulana Ali Mia and some of the teachers of Darul Uloom Nadwah arrived and stayed for three nights.

Due to his illness Maulana inaamul Hasan was not able to join us for Itikaaf that year.

Maulana Muhammad Umar stayed for three nights.

Maulana Izhar stayed for ten days.

On the 25th of Ramadhaan I was asked to start the Qur'an lessons of the following brothers: Masood, son of Maulana Asad; Amjad, son of Maulana Irshad; and the son of Rashiduddin.

On the 26th of September the new moon for Eid was sighted. Eid salaah in the Darul Jadeed was performed by Salmaan. In Darul Talaba, Qadeem it was performed by Qari Naseem. Nazim Saheb performed the salaah in his room under the Imamat of Gora.

In Deoband, Qari Muhammad Tayyib did not lead the salaah due to illness. Salaah was performed at the Eidgah by Maulvi Salim. Qari Saheb arrived at the Eidgah in a rickshaw.

During that Ramadhaan, Maulana Inaamul Hasan's health was not good.

On the 3rd of Shawwaal (Tuesday, 28 September), at ten o'clock, the Nikah of Arshad Kandhlawi took place. The Nikah was performed by Qari Muhammad Tayyib.

The Nikah of the daughter of Maulvi Mahmood Pirwy also took place on that day. It was performed by Maulana Asad in the Darul Jadeed Musjid.

On the 9th of Shawwaal the Nikah of Najmul Hasan, son of Maulana Zuhoorul Hasan was performed. He got married to the daughter of Maulvi Tahir. Talha attended the Nikah.

Also on the 9th, Maulvi Habibullah Champarni got married at his home. The Nikah was performed by Maulvi Riyazul Haq and the Mehr was set as Mehr Fatimi.

On Tuesday the 10th of Shawwaal (5 October 1976), Mufti Muhammad Shafee passed away in Karachi

On the 18th of Shawwaal after 'Asr, Mufti Mahmood performed the Nikah between Hammaad and the daughter of Hakeem Thun Noon. This happened in the Mosque of the Shoemakers.

On the 23rd of Shawwaal there were disturbances in Muzaffarnagar because of the forced sterilization issue.

On the 24th of Shawwaal (5 October), Mufti Mahmood went with Bhai Jameel to Calcutta for an eye operation.

On the 28th of Shawwaal, due to Maulana Inaamul Hasan's ill health, I had to start teaching Mishkaat Shareef in Qari Sharif's Madrasah.

Maulana Abdul Aleem had intended staying with me until my return to Hijaaz, but on the 4th of Dhul Hijja, he received a letter from one of his friends informing him that arrangements had been made for him to go for Hajj. He left immediately, and on the 19th of November he departed for Hajj from Bombay.

My Pakistani friends had tried to acquire a visa for me, but they were unable to do so.

Hakeem Abdul Majeed of Mangalore had a dream in which he saw that he was busy treating me for my knees. He tried very

hard, but pimples appeared on my knees and he had to stop the treatment, because it was nearly time for me to depart.

Maulvi Yusuf Tootla arrived from Gujarat, but upon seeing my distress, he departed to attend the Raiwind Ijtima. He told me that he would fetch me upon his return, however, the Pakistanis kept him there in the hope that they could sort out my visa and that he could then take it with him.

On the 3rd of November I had a dream in which I saw Hadhrat Sheikhul Hind and Hadhrat Saharanpuri sitting in my Kacha Khar. They were discussing the present situation in India and the disturbances and protests due to the forced sterilization program of the government. When I awoke I could not remember what their advice was.

On the 7th of November a son was born to Aqil. Everything went smoothly.

During that year I received many visits from government officials. I was quite worried about this, but fortunately, through Allah's Grace, nothing happened.

Maulvi Habibullah had great difficulty on his return journey and was forced to return via Delhi and Bombay.

On the 25th of Dhul Qadah (18 November 1976) a son was born to the house of my grandson, Zubayr and he was named 'Zuhayr'.

CHAPTER SEVENTEEN

MY RETURN FROM INDIA TO HIJAAZ

Since Ramadhaan, the Pakistani brothers had requested that I accompany Maulana Inaamul Hasan to the Raiwind Ijtima en route to Hajj. Maulana Zainul Abideen gave me his assurance that I would obtain a visa this time around, and that Maulana Inaamul Hasan and all his companions would also receive visas - no matter how many people they may be. However, in Shawwaal a letter from Bhai Abdul Wahab was delivered to me by hand, informing me that we had all been refused visas. We could not ascertain what the reasons were for the refusal.

Only Maulana Ubaidullah and Maulana Muhammad Yakoob were granted visas and thus attended the Ijtima. Maulana Inaamul Hasan cancelled his visit and I had to return to Hijaaz.

Maulvi Tootla had remained with me throughout Ramadhaan. Maulana Habibullah had problems with his B-Form. That meant that only Maulvi Ismail was left. Therefore, when Maulvi Tootla left for the Raiwind Ijtima, he promised to come and fetch me upon his return and to accompany me to Hijaaz. The Pakistanis ... In the hope that my visa would be granted, kept him there ... waiting.

For me to travel via Bombay was quite easy, but then I would have to go via Dhahran and the customs at Dhahran can be quite difficult. For that reason I decided to travel via Karachi to

Jeddah. From there, by P.I.A, I would not have to touch down at Dhahran.

The Pakistanis tried very hard to get me a transit visa for a few days, but even in that they failed. In the meantime Maulana Tootla's letters kept arriving. He informed me that he was ready to leave at any time but that the Pakistanis were preventing him from leaving.

Having given up hope of his arrival, I left Saharanpur for Delhi on the 15th of November 1976 (22 Dhul Qadah 1396). I left early in the morning. Since Ramadhaan that year I had been suffering from fever and that day was no exception. By the time we reached Delhi, two lungis were contaminated, and while I was in Delhi I could not eat anything.

On the evening before I departed from Saharanpur, Maulvi Tootla arrived with a transit visa for four days in Karachi. Therefore, on the 25th of November (18 Dhul Qadah) after 'Asr, my friends took my luggage to the airport. After I performed my Maghrib salaah, I was taken to the airport in Bhai Karamat's car. He took me directly to the airplane. We left on Pakistani Airlines at 7.10 and arrived in Karachi at 8.50 where, as usual, Hajji Fareeduddin was waiting right on the tarmac to collect me. We went directly to Makki Musjid. My companions and assistants arrived an hour later after having completed the customs formalities.

We had come to a prior agreement that we would leave again on the night between Sunday and Monday. On the plane from Delhi another person travelled with us. We gave him the telephone number of Solatiyya, and a few riyals, and asked him to contact them and inform them of our coming. He refused to take the money.

Upon our arrival, we learnt that our visas only allowed for a 72 hour stay in Karachi. That meant that our previous plans had to be changed. My hosts tried their best to get me to stay in Makki Musjid while I was in Karachi, but they were unsuccessful. On the Saturday I had to leave Makki Musjid and book into the airport hotel for the remainder of the time. We rented two rooms for that purpose. I stayed in one room with Habibullah, Ismail and Ihsaan. The other room was occupied by Pahlwan, Ibrahim Bhai, Sageer Lahori and some others. However, after we had already retired for the night, Pahlwan entered our room and lay down to sleep.

Alhamdulillah! We had a restful night's sleep. The following morning Hajji Fareeduddin came to fetch us and he took us to the airport. Upon arrival at the airport, we discovered that our tickets for the 8am flight had been cancelled because our luggage did not arrive before the time.

May Allah reward Hajji Fareeduddin abundantly. He left me at the airport and said: "I shall bring your tickets just now."

Just when we were about to depart, Qazi Saheb and Maulvi Tootla joined us. At 8.30 we left Karachi and we arrived in Jeddah at 10.10. At that point I had a very high fever. For that reason I did not don my Ihraam, nor did I make the niyyah of going to Makkah Mukarramah. I stayed in the house of Bhai Shuja in Jeddah. My companions only joined me there three hours later, after having completed the customs formalities.

Maulana Ali Mia had reached Jeddah before me, but could not get to the airport to meet us. He reached Bhai Shuja's house after Maghrib. We received a call from Maulana Asad Madani. He informed us that Madina Munawwara was so crowded that it would be impossible for us to even reach Madrasah Shari'ah. He advised us not to go to Madina Munawwara at that time. Then we received another call from Bhai Habibullah Dehlawy. He told us exactly the same thing. It would be an ordeal indeed for me to perform 'Umrah at that time.

I left Jeddah with Maulvi Habibullah, Ismail and Qazi Saheb. Abdul Hafeez was driving. We left Jeddah at 12.15 and arrived at Badr at 4 o'clock. When we left Badr there were three vehicles driving ahead of us. They were driving very slowly and in such a manner that none could overtake them. We only reached Madina Munawwara at 6. We stopped at Sayed Habib's house in order to greet Maulvi Arshad, but he had already left for the Haram. We greeted Sayed Habib and thereafter we left for Musjid Al-Noor. There we met Maulvi Arshad.

That night at 4, Abdul Hafeez informed us that it was a good time to take the luggage to the Madrasah because the roads were less congested. My companions said that they would go and off-load the luggage and we agreed that they would fetch me in the morning. They would then drive as far as the car could go, and the rest of the way they would push me in my wheelchair.

On the 1st of Dhul Hijja (23 November 1976) it was announced in Makkah Mukarramah that Monday was the first, and that Hajj will therefore start on Tuesday. In Hijaaz it was always Makkah Mukarramah's date that was taken into consideration. However, upon our arrival in Madina Munawwara, we heard that Hajj would only start on that Wednesday. Later on another announcement was made that Hajj will commence on the Tuesday.

On the 5th of Dhul Hijja, Qazi Saheb left Madina Munawwara with Abdul Hafeez in order to perform Hajj, but the crowds were so vast that they could not reach Baqi'. Thereafter they decided that they would go to Baqi' again on the 7th when the crowd has dispersed a bit. However, they found that Baqi' was closed and that it only opened for funerals and even then, only certain people were allowed inside.

On the 10th of Dhul Hijja, after the Fajr salaah, the congregational Takbeers after salaah commenced. This was always a practice in Makkah Mukarramah and Madina

Munawwara, but the authorities had stopped it in Makkah. In Madina Munawwara it was still in practice.

Qazi Saheb joined the London brothers in their tent for Hajj. Due to my ill health I did not perform Hajj that year. May Allah pardon me.

In Saharanpur, on the day of Eidul Adha, the Eid salaah was always kept quite short and performed by Qari Muzaffar at 8.30 in the morning. In Darul Talaba Qadeem it was performed at 9.30 by Qari Naseem.

On the 13th of Dhul Hijja, the post office caught fire and about 10 000 letters were burnt.

For two weeks, during Hajj time, the Musjidun Nabawi remained open throughout the night.

On the 15th of Dhul Hijja, Maulvi Ali Mia arrived. There was a crowd of visitors at Noor Wali's house and, as a result of that, Maulvi Amjedullah arranged for him to stay at his house.

On the 16th of Dhul Hijja an old wall near Habibullah Dehlawy's house fell down. Five people were killed and many others were injured.

On the 9th of December, at midnight, Maulana Muhammad Qasim Shahjehanpuri passed away in Fatehpur (Inna lillahi Wa Inna Ilayhi Ra'ji-oon). He was very kind to me. Once, during the strike at Saharanpur, he happened to arrive at the

Saharanpur station en route to a Jalsah at Muzaffernagar. As soon as he heard of my distressed state, he sent someone to Muzaffarnagar to inform them that he was unable to attend the Jalsah. He got off the train and stayed with me for an entire week. In doing so, he cancelled his entire program for that week. In Madina Munawwara we made special efforts for his 'Esaale Thawaab'.
I had close contact with him for many years. Whenever he visited Deoband or any other place in the vicinity to attend a Jalsah, he would always visit Saharanpur. There was nothing else I could do to repay him for his kindness except with du'a and Esaale Thawaab.

After a one week stay in Madina Munawwara, Maulana Ali Mia went back home. The brothers in Yemen requested a visit from him, but he was unable to get a visa to go there.

On the 6th of Muharram 1397 (27 December 1976), the first Annual Jalsah of Darul Uloom, Bolton in England was held under the chairmanship of Maulana Asad Madani.

On the 8th of Muharram 1397 (29 December 1976), Muhammad Ahmad Sha'ghil suddenly passed away in Karachi. He had gone to Karachi to discuss the marriage of his daughter.

On the 26th of Muharram 1397, a competition of Hifz-e-Qur'an was held in Jamia Islamia, Madina. Five students

shared first place. One of them was the son of Ata-ur Rahman. He won a prize of 1500 riyals.

On the 14th of Safar 1397, a son was born to Khalid in Saharanpur.

On the 22nd of Safar, Indira Ghandi lost the election and the state of emergency was lifted. For the first time in a period of thirty years, Congress lost their control in practically every state due to their unpopularity because of the 'forced sterilization' issue.

In Pakistan an election was held, after which followed many persecutions. Upon loosing control, Indira Ghandi accepted defeat and was deposed as Prime Minister.

On the 18th of April, Ibrahim Pahlwan's son was killed while following a procession. Many others were killed, injured and arrested. The news reached us in Madina Munawwara.

After a period of two months in London, King Khalid returned on the 30th of April. He had been to London for treatment of his legs. He returned to Riyadh on the Saturday. Many planes had flown to London from Riyadh to welcome him home, and upon his return, thousands of lights were lit all over as a symbol of joy at his return. There were so many lights that it would have put India's Divali to shame. Thousands of colorful bulbs were burning in front of the hotels outside Baabul Uthman. What a sorry sight!

In the streets of Madina Munawwara, numerous artificial gates and entrances were erected ... although there was no question of the King visiting Madina at that time. He was going directly to Riyadh.

On the 2nd of May, Hakeem Thun Noon's mother passed away.

On the 4th of May, Qazi Saheb left for Pakistan to participate in a very important Tableegh Shura. He tried very hard to call, but there were so many disturbances in Pakistan that he could not get through. By means of telex we came to know of the unrest. His colleagues requested earnestly that he should return. It became known that, under Pir Pigalo, a procession costing twenty lakh (2 million) would pass through the streets. At that time there was a lot of opposition to Bhutto's government. Marshal Law was applied and many people were arrested.

On the 5th of May a man came to see me. He said: "I have been commanded to treat your legs. When shall I come to start the treatment?"
I answered: "Thank you very much. I will call on you."
He replied: "But sir, I have been commanded."
At that point I excused myself. Thereafter I tried to ascertain who he was. From Maulana Abdul Hay Naqshbandi and some others I discovered that he was not a very reliable person.

On the 7th of May, the Sundial ... which for many years had been among the pebbles in the Haram Nabawi ... was removed and placed in a spot ahead of the Musallal Janaiz. The pebbles were also to be removed and replaced with marble stones. The reason given for this was that the women in the Haram used to pick up these pebbles in order to allow their children to urinate. The stones would then be spread over the urine to cover it.

On the 14th of May, Zubayr-ul Hasan had an eye operation.

On the 24th of May a letter from Muhammad Sa'eed arrived. He wrote that the application (my application for tabi-iyah) which had been presented to the King had just been approved. He told us that the case would be referred back to Makkah Mukarramah within the next 15 to 20 days. The process would then take 20 days. It was hoped that the documents would reach me by the start of Rajab. I was told to cancel any plans of going to India until after I received my documents.

On the 27th of May a fire broke out in the Ribat of Bhopal (in Madina Munawwara). The kitchen of the Pakistani Restaurant was on the ground floor. That was where the fire started. It was very difficult to get all the people out of the building.

On the 31st of May a copy of 'Hayaat Khaleel' arrived by post from Lucknow.

On Friday night, 3 June 1977, Maulana Shareef Saheb passed away at Darul Uloom, Deoband.

CHAPTER EIGHTEEN

MY TRIP TO INDIA – 1397 (1977)

It was always my practice that I would start making Istikharah for the following year's trips as soon as I arrived in Hijaaz. Initially there was a prohibition, but in Jumad Al-Thani, a certain very pious man received a message from the unseen in which Rasulullah Salallahu 'Alayhi Wasallam said:

رحلة سعيدة موفقة مباركة و مقبولة ان شآء الله

"A fortunate journey that is compatible, blessed and accepted. Insha Allah Ta'ala."

These words were repeated six or seven times. In two of these repetitions, the word "Maqbool" (accepted) was mentioned, and in all the other repetitions that word was omitted. After this I decided to go. On the 24th of Jumad Al-Thani, I left for Makkah Mukarramah. I performed Maghrib at Badr and remained there until 'Esha. Thereafter we were invited to a supper jointly hosted by Soofi Iqbal, Doctor Ismail and Bhai Yahya.

The following morning we visited the graves of the Martyrs for about half an hour. We left Badr at one, and arrived at Saadi's house at 4. We were in the Haram before Maghrib. After 'Esha we were invited to supper at the house of Bhai Salim.

Thereafter we performed our 'Umrah. That night we slept at Saadi's house.

Saadi informed me that my 'tabi-iyah papers' had arrived but that it was necessary for me to personally go to the relevant office. That afternoon Bhal Haleem took me to the office. Shameem accompanied us. By the time we got there, Saadi had already reached the office.

In our search for him, we had to stand in the extreme heat for half an hour. Then the Chief Passport Officer came to the car. He was very apologetic for putting me through the trouble of personally having to come to the office, but explained that it was unfortunately necessary for me to attend in order to be sworn in. Within ten minutes all the formalities were completed. I returned while Saadi and Shameem remained behind.

After we performed our 'Asr salaah at Saadi's house, we set off for Jeddah where we went to Bhai Shuja's house. On the Friday, Abdul Hafeez, Doctor Zafeer and some others took our luggage to the airport. The plane with which we were to travel was expected to arrive from Nairobi, but it was delayed. The manager of the company came to my house to explain the situation: "Just remain here in comfort. As soon as the plane arrives, we will call you."

When the plane finally arrived I was taken directly to it. Upon the insistence of Abdul Hafeez, three first class tickets had been purchased. Zubayr of Lyalpur was to travel with me to my destination and Abdul Hafeez was only planning to accompany us up to Delhi in order to see me off.

About an hour after leaving Jeddah, the Captain, Uthman, sent me a message that it was his desire to take Bay'ah to me. He sought permission to see me the following day. I sent him a reply: "If you are able to come along now, do so."
He placed his assistant in charge and came to my seat. Then I told him of my problems: "There are numerous Sheikhs in Pakistan."
He replied: "The heart is not under my control."
Hence, I entered him into Bay'ah with me.
Thereafter he said: "This is the first time Bay'ah took place in the air."
I told him: "That is true."

We were supposed to have arrived in Karachi at Jumuah time, but because the flight had been delayed in Jeddah, we arrived two hours later. I left immediately in Hajji Fareeduddin's car and went directly to Makki Musjid. My companions arrived later.

On the Saturday, we went to visit Mufti Shafee's grave and the Madrasah. We had breakfast at Yusuf Rangwala's house afterwards. From there we went to Achan Mia's house where

we met the mother of Talha Quraishi. She asked me to speak to the girl myself. She said she would be prepared to get married. I spoke to the girl, to Achan Mia and his wife. None of them were prepared to obey my advice. I asked Talha's mother to excuse me and I left.

As I was performing wudhu for Thuhr the following day, Hajji Fareeduddin came to tell me that he had received a telephone call from Makkah Mukarramah, saying that Bhai Salim had suddenly passed away in Makkah. At Thuhr and 'Asr salaah I made du'a for him and Esaale Thawaab. Announcements were made and we continued requesting for Esaale Thawaab for him until the day I departed from Karachi.

A letter from Saadi provided more details of Bhai Salim's death. For quite some time he had apparently been suffering with breathing problems. However, these asthma attacks never continued for a long time. There were times when he would be laying down, and soon afterwards he would be up and about.

The night of his demise he appeared quite well. He had supper with everyone and was in a jovial mood. At 3.30 he told everybody to go and sleep on their beds. That morning at 9, Shameem's mother awoke and felt that he was cold. She closed the window, but when she came near to him, she discovered that his body was still and he was not breathing. She touched him and called his name, but to no avail. When

Shameem arrived, he immediately realized that his father had died. He called Saadi and told him: "Last night, at an unknown time, my father passed away."

The Janazah took place at 'Asr time. From early that morning a large crowd of people formed around the house. After Thuhr the body was brought from the top floor to the lower floor in order to perform Ghusl. The Ghusl was performed by Maulvi Ghulam Rasul Saheb and Maulvi Ata-ul Muhaymin, the son of Maulana Ata-ullah Shah Bukhari.

After the final Ziyaarah for the men and women, his Janazah salaah was performed in the lower hall of the Madrasah by Sheikh Hasan Nish'at. After 'Asr, it was performed again in the Sacred Haram. A large crowd attended.
After the Janazah of Hadhrat Sayed Alawi Maliki, this was the second Janazah where - from the Haram to Jannatul Ma'laa - the Janazah was accompanied by 'Zikr bil Jahr' (loud Zikr).

At 9.30 they reached Jannatul Ma'laa where he was buried in the same grave as Hakeem Na'eem. Sheikh-ulDalaa'il, Maulana Sheikh Abdul Haq was also buried in the same grave.

On the Monday afternoon we went to the house of Muhammad Binori for his waleemah. The following day Maulana Binori insisted that we go to the Madrasah again. I told him that I could only stay there for 45 minutes, because I had made an appointment for 10 o'clock with Qari

Muhammad Tayyib the previous year already. We had breakfast, recited the first Hadeeth of Bukhari and gave ijazat to the Daura students. Then Qari Abdul Qadir Saheb made the du'a. From there I went back to Makki Musjid so that Qari Saheb would not have to wait for me. However, some fool went and told the Qari Saheb that I would be going to Maulana Binori and that there would not be time for him to meet me that day.

Hajji Fareed had given Qari Saheb that message. I asked him to go back to Qari Saheb and to tell him that I had especially gone to the Musjid to meet him. Qari Saheb had by then been invited somewhere else, but before he left for his appointment, he first stopped at Makki Musjid and stayed with me for half an hour. I offered him various types of fruit, but he excused himself because he had been invited to a meal. I told him that it was my duty to offer it to him, but that it was not my duty to force him to eat it.

In the past, many Madrasah authorities in Karachi had wanted me to visit their institutions, but I always declined because of my condition.

On that Monday after 'Asr, I left in Hajji Fareed's car for the airport. My companions had left earlier with our luggage. At the last minute we discovered that the computer had somehow cancelled the seats of my four companions:

Habibullah, Ahmad bin Maulana Asad, Ihsaan and Suhail bin Doctor Ismail.
Hajji Fareed fetched the Flight Officer so that he could speak to the operator. A long argument took place which ended up delaying the plane. We eventually had to leave without the four of them.

At Delhi, Maulana Asad arrived at the airport to collect Ahmad, but when he could not find him, he took his son's luggage and left. Three of my four companions arrived the following day. Maulana Asad tried the entire day to get a phone call through to Karachi, but constantly received an engaged signal. Suhail stayed behind in Karachi because he was not allowed to go via Bombay. His approved route was via Delhi. I sent a message to Yusuf Rangwala and told him to send Suhail back to Madina Munawwara with Yahya Madani. I told him not to let Suhail travel to India alone. However, the telegram never reached him and on that Tuesday evening Suhail arrived in India all by himself. I was scheduled to leave Delhi on Saturday.

As was my usual habit, I performed Fajr early and left. Hajji Shafee's son had opened a watch factory in Ghaziabad. We stopped there for a cup of tea and left again for Meerut. There we stopped again at Hajji Saheb's old factory. Lalaji was not there, but his workers were.

Later we reached Nanhe Khan's house and I stopped there to enter him into Bay'ah. My companions had breakfast and we went for Ziyaarah of Maulana Meeruty's Mazar. Thereafter we left for Deoband. In Deoband, Bhai Karamat's car broke down. This gave us ample time to visit the Mazar in comfort. After this we left, but we had hardly reached Tulhary when the car caught fire. The electrician had somehow joined the wires incorrectly. After considerable difficulty we were transferred to another car and finally left for Saharanpur.

Abul Hasan had been travelling with us from Delhi. When we reached near Saharanpur he wanted to stop for Thuhr salaah, but because we were so exhausted, we went home and performed our salaah at home.

Hand-shaking and greetings took place right up until 'Asr time. I met Nazim an hour before 'Asr and then went to Darul Talaba. It had been announced since that morning that I would be there after 'Asr in order to meet the public. Firstly Maulana Abdul Hafeez made du'a and thereafter hand-shaking took place. After wudhu, I left to read my salaah at the Old Madrasah Musjid.

On that specific occasion I made the rule that, even if the most prominent person should arrive between Maghrib and 'Esha, I was not to be informed about it at all. However, the very next day Maulana Asad and his mother arrived, and I had to break my own rule.

I went to Gangoh early the following morning. Soofi Rashid Gangoh had given us the emphatic assurance that the road to Gangoh was clear and safe. However, it soon became clear that he had told a lie. The road right up to the Mazar was very bad. The roads were covered in water. Near the Mazar we had to abandon our cars and struggle along on foot to the Mazar, while the cars were sent to Hakeem Nanhe's house to await our return.

We left the Mazaar at ten and went directly to Hakeem Nanhu's house where we spent about an hour. Thereafter we visited both Khanqah Quddosia, and Khanqah Saadiah. After that we went back home. On the way home we stopped at Qari Saheb's house where we ate some mangoes. Then we went to Maulvi Ayoob's house. His wife was in Delhi at the time. After Thuhr, Mufti Mahmood commenced the reading of Mishkaat Shareef in Qari Saheb's Madrasah, while Maulana Abdul Hafeez made the du'a.

Maulana Inaamul Hasan could not come along because he was busy with some Ijtima in nearby Shamli. After having left for Gangoh that morning, the idea came to me that I should visit Shah Noor Musjid as well, but there was such a heavy downpour in Saharanpur that I could not even get as far as the Islamia School.

At 5 o'clock the following morning, after we performed our Fajr salaah, we left for Raipur. We arrived there at 6. We

officiated at the Khatmul-Qur'an of five boys. At 8 we left Raipur again. Maulana Abraar Saheb of Hardoi was forced to stay behind in order to examine the local students.

On our way back, we visited Shah Zahid Hasan's grave. We also wanted to visit the Rerhy Madrasah, but in Raipur I was informed that the people of Rerhy had dismissed Maulana Hashmat Ali Saheb. For that reason we cancelled our trip there and went back to Saharanpur. We arrived there safely at 10.

On the 9th of Sha'baan 1397 (27 July 1977), while I was preparing for 'Asr salaah, Maulana Salim, Maulana Naseer and Maulana Meraj Saheb arrived by car from Deoband. Maulvi Salim sent me a message requesting a private meeting for a few minutes. He sat down with me in the Musjid and spoke about a certain journal from 'Jamia Islamia' in Madina Munawwara. In this journal, Hadhrat Gangohi, Hadhrat Nanotwi, Hadhrat Madani and the Tableegh Jamaat, were attacked. He told me that it is the view of the authorities of Deoband that this article should be answered, signed by all the Ulama of Deoband, and published. I agreed with him that an answer should be prepared.

Maulana Salim also stated that the reply to the article would be completed after Qari Tayyib's return from Pakistan. I asked him to send the prepared manuscript to me the following day

with Maulvi Mahmood. However, for as long as I remained in India, I never received it.

On the 9th of Sha'baan (27 July), Maulvi Habibullah's father-in-law came to collect him and they left together.

On the 10th of Sha'baan (28 July), we had the Musalsalaat and Bukhari Khatam.

On the 12th of Sha'baan (30 July), Zubayr went to hospital for a second time ... this time to operate his other eye. The operation took place on the Saturday.

On the 12th of Sha'baan, Shameem Neranwi wrote on the Madrasah notice board:

The certificate of those students who, although having come for the reading of Musalsalaat Hadeeth, still do not attend class and remain busy preparing their certificates and take away certificates without having read it ... those certificates will be null and void.

Any student, who had been a participant in any strike at any Madrasah, will NOT be granted permission from my side for the reporting of Ahadeeth, nor will he receive permission for Bay'ah. And, whosoever joined any Madrasah strike after having become Bay'ah to me, his Bay'ah is cancelled.

There is no shortage of Sheikhs in India. They may take refuge under the wings of any other Sheikh whom they may choose.

That year, the crowd for Itikaaf started arriving long before the beginning of Ramadhaan. Before the start of Ramadhaan there was already no place in the Old Madrasah. On the 28th of Sha'baan, the people had to be transferred to Darul Jadeed. The moon was sighted on Tuesday, and Wednesday was the first of Ramadhaan in India. In Hijaaz, the first of Ramadhaan was on the Monday.

In accordance with previous practice, there were three Qur'anic recitals at Darul Jadeed:
This time, the first and third were recited by Salmaan, and the second by Khalid.
In the Darul Talaba Musjid, Mukhtar Hafeed Saheb recited the Qur'an three times.
In Jami Musjid, Qari Gora did the recitation.
In the Old Madrasah, Muhammad Afriqi recited.
In Hadhrat Madani's Musjid, Maulvi Arshad recited.
In Darul Uloom Deoband Musjid, Maulana Salim recited.
Qari Tayyib spent his Ramadhaan in Bombay.
In Nizamuddin Musjid, Maulvi Yakoob recited the Qur'an.
At his home, Maulana Inaamul Hasan recited the Qur'an himself.

Among the prominent visitors, that year, were:
Qazi Abdul Qadir, Abdul Hafeez Makki and Abdul Waheed Makki.
Hajji Abdul Aleem and his Moradabad Contingent.

Maulana Rashiduddin, Doctor Ismail, Hafiz Abdul Sattar, Maulana Tootla and his South African Jamaat.
Maulana Yusuf Motala and Maulana Hashim from London.
Maulana Faqir Muhammad of Andoman, accompanied by his friends and some ladies.

In Madina Munawwara, due to the large number of guests in my old room, it so happened that the electric wires caught fire in the room next to mine, but Ata-ur Rahman managed to extinguish the fire quickly.

On the 27th of Ramadhaan, Qazi Saheb left in order to perform Eid salaah in Pakistan.

On that same night, Ibrahim Pahlwan arrived from Lyalpur.

On Eid day, the Eid salaah in Darul Jadeed was led by Salmaan. Maulvi Naseem led the Eid salaah in the Old Darul Talaba.

On the 2nd of Shawwaal, Maulana Asad and a few of the Khalifahs of Hadhrat Madani arrived. Abul Hasan quickly made arrangements for them for tea.

During that year, the Urs of Hajji Shah Saheb was performed with great pomp and ceremony. Large posters were placed everywhere for advertisement and Qawali and other foolish acts were performed.

On the 2nd of Shawwaal (17 September), Bhutto and some of his friends were arrested for the second time.

On the 7th of Shawwaal we visited Raipur Mazar. We also visited Mufti Abdul Aziz's Madrasah in the village of Raipur. Muhammad Kandhlawi made the du'a. From there we went to Mirzapur where we laid the foundation for a new Madrasah as the old Madrasah had become too small. On our way back, we stopped at Shah Saheb's Mazar before returning to Saharanpur.

The marriage of Parvez, son of Hajji Naseem in Aligarh, was scheduled to be performed by Maulana Inaamul Hasan, but because Maulana could not arrive on that day, it was postponed until the 10th of Shawwaal.

During that Ramadhaan, I received a message of greetings from Hadhrat Khwaja Saabir Ahmad of Kalyar. Due to my shame for not having visited his grave earlier, I visited it at the beginning of Shawwaal.

After that, we visited Gangoh, where the Nikah of Muzaffar, son of Maulvi Abdul Malik Saheb, to Qari Shareef's daughter took place. The Nikah was performed by Hakeem Nanhu and the Mehr was set at Mehr Fatimi.

On the 23rd of Shawwaal 1397, the mother of Hafiz Furqaan passed away.

On the 24th of Shawwaal (9 October), Mufti Mahmood left for South Africa.

CHAPTER NINETEEN

MY RETURN TO HIJAAZ – DHUL QADAH 1397 (OCTOBER 1977)

Early on the morning of the 17th of October, we left Saharanpur. We left in various cars in the direction of Nanota. We stopped near the grave of Maulana Yakoob Nanotwi where I remained in the car while the others went for Ziyaarah. Four walls had been erected around the grave since the last time we were there. From there we went to Thanabhavan to visit Maulana Zuhoorul Hasan's house. He was paralyzed. Thereafter we visited Hafiz Aamin and Maulana Thanwy's Mazar.

We arrived at Jinjana before Thuhr. The roads on the way there were so bad that our cars were quite messed up by the time we got there. We performed Thuhr salaah there and I shook hands with the people while seated in the car. From there we proceeded to the Eidgah in Kandhla from where my companions all left to have lunch at Soofi Iftikhar's house. I performed 'Asr salaah and then went home because it had been arranged that I would meet the people there after Maghrib. However, the crowd could not be controlled and my meeting with them was cancelled. After 'Esha I stayed overnight at our home, while my companions all stayed over at other places.

On Tuesday, the 18th of October, after early morning tea, I got into the car and shook hands with those who came to bid me farewell. At Kerana's terminus I also shook hands with some people who wanted to greet me. Then I visited the Mazaars at Panipat. I announced that I would not be able to visit Baraas and that I would proceed directly to Sarhind. We arrived at Sarhind an hour after Thuhr. I had quite a severe attack of dizziness on that journey and performed my salaah later.

We stayed over in a house that was chosen by Abul Hasan the previous year. As soon as I arrived there, Sajadah Saheb who was in Sarhind at the time, came and showed us all respect and honor. He remained with us until 'Asr, which we performed in the Musjid. We remained busy, shaking hands and meeting people until Maghrib time.
After Maghrib I went to the Mazar and had the gates locked behind me. There were many people around, but the caretaker kept them away. I sat there in the outer section for two hours, while the rest of my following went right inside. Thereafter we went to our resting place.

Soon after we arrived there, Maulvi Ihsaan, Qazi Mahmood and Zubayr also arrived. They had left Saharanpur directly for Sarhind. They did not have a visa for Kandhla and Sarhind. When they arrived, they were sent directly to the Mazar. As soon as they entered, the police arrived to enquire about the Pakistanis in the group.

While in Sarhind, we received the sad news of the death of Maulana Yusuf Binori.

On the morning of the 19th, we left for the border post. The previous evening we received a phone call informing us that Maulana Inaamul Hasan would be arriving by train at Amritsar. Hence, Muhammad Kandhlawi took two cars to meet him at the station.

It was our intention to wait outside the gates at the border post for the arrival of Maulana Inaamul Hasan, but the crowd was so big that the border officials ordered us to take the car inside. I left a message for Maulana Inaamul Hasan. I told him that neither he nor I should get out of our cars and that we would meet in Raiwind.

So it happened. Because Maulana was quite sick, he was made to lie down in a room and nobody was granted permission to enter, shake hands or request du'as. Ghulam Dastgir was placed in charge of the arrangements.

Daily after 'Asr, I would leave my room in order to meet people and perform Bay'ah. In the evenings, when Maulana Muhammad Umar's lecture was nearly at an end, I would go to the main gathering hall. After the du'a, and before tashkeel, I would be taken back to my room.

On that journey I was accompanied by Salmaan and Khalid. For months Khalid had tried to obtain the money which Mamu

Shu'aib had transferred to the bank in his and my names. For months, Hajji Mahmood had also tried, but failed. Khalid had quietly applied for a visa for Pakistan. He received it shortly before our departure. However, all of the men who accompanied me were only issued with visas for Lahore and not for Karachi and Abottabad.

On the 27th we left for Karachi, while Salmaan and Khalid remained behind in Lahore. They had no visa for Karachi and because of them, Mamu Dawood also stayed behind. While in Lahore, Khalid became very ill. He had a very high fever and the people were very concerned about his health. After much difficulty, he obtained a visa for Abottabad.

After our departure for Hijaaz, Shahid also joined him in Lahore and accompanied him to Abottabad, arriving back in Saharanpur on the 8th of November.

Upon my arrival in Karachi, I firstly went to the Mazar of Maulana Binori. It was a great feeling to be there and I spent two hours at the place. Some people saw many things there, but I saw nothing. I told Muhammad Binori: "Tonight I shall have supper with you and at that time I would like to give my condolences to the ladies of the house."

That night a Shura meeting took place at the Madrasah. Hajji Fareeduddin said to Abul Hasan: "You must now accompany Sheikh to Hijaaz."

Abul Hasan replied: "I will go if you arrange the visa."
Hajji Saheb replied: "The visa I will arrange, but you must get the dollars."

Maulvi Yusuf Tootla, who had travelled with us from Saharanpur, offered to supply the dollars and a visa was obtained. Abul Hasan left his wife with his in-laws and accompanied me to Hijaaz.

We left Karachi at 10.30 on the 30th of October 1977 and arrived in Jeddah at 12.12. There is a three hour time difference between sunset and sunrise between Karachi and Jeddah. In Jeddah we stayed at Bhai Shuja's home for two days and nights. Shameem insisted that I must not go directly to Madina Munawwara, because his mother wanted us to go to their house. However, I felt that it was beyond my capabilities to visit Makkah Mukarramah at that time when huge crowds gathered in the Holy City. Thus, Shameem and Mamu Yamin also remained with me in Jeddah.

On Monday the 1st of November we left for Madina Munawwara. Shortly thereafter, Maulana Inaamul Hasan left for Makkah Mukarramah. We stopped for a short while in Badr and reached Musjid Al-Noor after 'Asr. Habibullah and Ismail had travelled with us from Jeddah. It was difficult to reach Madrasah Shari'ah. We only managed to reach there at 3.30 that night.

Maulana Inaam left Jeddah at 2 and went directly to Saadi's house. After meeting Saadi's family, he went to Solatiyya. After 'Asr he met some prominent brothers and at 11.15 he left for the Haram. From Maghrib until 'Esha he was busy with Nafl salaah, which he performed while sitting down. After 'Esha he left for Hafaa'ir and he remained there until 5 o'clock the following day, involved in Tableegh mashwara.

Qazi Saheb had some problems with his visa and could not accompany us. He arrived in Jeddah on the 2nd of November and stayed at Ibrahim Khalji's house. On the 3rd he went to Makkah Mukarramah and on the 6th he arrived in Madina Munawwara by air.

During the days of Hajj, the crowds performing salaah in Madina Munawwara reached right up to Baqi'. For that reason we performed all our salaah on the roof of the Madrasah. About two hours after 'Esha, I used to go to the section outside the Haram - opposite the grave of Rasulullah Salallahu 'Alayhi Wasallam, in order to greet Rasulullah Salallahu 'Alayhi Wasallam.

May Allah reward Abdul Hafeez who has always informed me of his visions, which pleased me immensely. There is no need to pen down his daily dreams and visions.

On the 4th of November he had a dream:

"You were sitting in a majlis with Rasulullah Salallahu 'Alayhi Wasallam. Rasulullah was sitting on an elevated spot. Before him there were many elegantly bound books. On top of all of them was 'Fazaa'il Hajj'. Underneath that was 'Fazaa'il Durood' and underneath that 'Hikaayaat Sahabah'. Then there were other books underneath that.

After a short while, Maulana Yusuf Binori entered the majlis. He was in a very pleasant mood and was smiling. On his head he had a round Peshawari turban. When he arrived, you rose up and embraced him. He was very happy. You asked him: "What has happened?"
He replied - pointing in the direction of Rasulullah Salallahu 'Alayhi Wasallam: "Through his blessings, everything went off well."
Then you said: "His blessings prevail over all of us."
Rasulullah Salallahu 'Alayhi Wasallam listened to your conversation and smiled."

A few days later he related another dream to me:
"I saw you sitting in the majlis of Rasulullah Salallahu 'Alayhi Wasallam. Rasulullah Salallahu 'Alayhi Wasallam was handing you some gifts which you were eating. Just then Abul Hasan arrived to give you some medicine to drink. He gave it to you and you drank it. Rasulullah Salallahu 'Alayhi Wasallam looked at him and said:

اکرمك الله تعالى كما اكرمتنى باكرامك هذا

"May Allah honor you, in the manner in which you have honored me by honoring this one."

May Allah grant Abdul Hafeez very high ranks for the good news he brought me.

On Friday the 4th of November, Maulvi Akbar Ali of Saharanpur passed away in Karachi.

On Friday the 28th of Dhul Qadah (11 November), King Khalid announced that Salaatul Istisqaa should be performed throughout the Kingdom. The announcer gave a long lecture on the virtues of Salatul Istisqaa and its importance as well as the importance of sadaqah. This salaah was performed on the 14th of November.

On the same day an announcement was made on television that the Islamic date had been changed. Instead of the 20th of November, Hajj was to commence on the 19th of November.

During the first week of Dhul Hijja a very strong hurricane force wind blew over Hyderabad (Deccan), Mysore, Andhre Pradesh ... so much so that the waves of the ocean surged high into the heavens and crashed down over the land, causing a lot of destruction. Numerous corpses were seen floating on the sea. There was tremendous loss of life and property. The newspapers announced that a hurricane of this

nature had never been seen before. Together with the strong wind there was also an earthquake.

Inna lillahi wa inna Ilayhi raji'oon.

On the 16th of November, Qazi Saheb and his companions left Madina Munawwara by air to go for Hajj.

On the 5th of Dhul Hijja, Maulana Asad arrived from London. From Jeddah he went directly to Madina Munawwara where he spent two days. He then went directly to Mina and on the evening of the 12th he returned to Madina Munawwara. He arrived in Sayed Habib's taxi, which remained at his disposal all the time.

On Wednesday, the 16th of November, another son was born in the house of brother Saadi in Makkah Mukarramah. An operation had to be performed.

On the 18th of November the wife of Hafiz Furqaan, the cloth merchant, passed away.

On the 12th of Dhul Hijja two fires broke out in Mina ... one near the tent of Malik Saheb and another elsewhere.

On the 24th of November a telephone message was received from Rawalpindi, informing us that Malik Din Muhammad had passed away.

On the 16th of Dhul Hijja, Saadi phoned from Makkah Mukarramah. He told us that a fire had broken out in the locality of Jiyad in Makkah Mukarramah and that it was only extinguished at 'Asr time after great difficulty.

On the 20th of Dhul Hijja, Mufti Mahmood arrived from South Africa with a group of brothers. They stayed in the Al-Haramayn Hotel.

On the 23rd of Dhul Hijja, Maulana Inaamul Hasan and his following left Makkah Mukarramah. He had made a prior promise to the people of Rabigh that he would pay them a visit. They stayed there for one night, during which Maulana Muhammad Umar delivered a lecture.

From there they stopped over at Badr to visit the Shuhada of Badr. After breakfast they left Badr and arrived at Musjid Al-Noor at 5.30. I told him that he should not come to meet me, but that I would go and meet him in the morning. However, he arrived at my place before Thuhr. After Thuhr he returned to Musjid Al-Noor.

The following morning I went to meet him at the Musjid. I had breakfast and lunch there. It was my intention to stay the entire day, but I was told that the place would become very crowded. For that reason I returned to my place after lunch.

On the 24th of Dhul Hijja (5 December), Mamu Dawood's son, Ahmad, arrived with Maulana Ghulam Rasul Saheb. His wife

was also with him. We made him stay in a hotel and have his meals with us. He brought letters with him from Mamu Dawood and Mamu Yamin. I arranged with him that he would eat with us and take food with him to the hotel for his wife. He remained with us for ten days and then left for Makkah Mukarramah.

At that time I was quite ill and under treatment from various doctors. From the beginning of that year I had constant problems with my health.

On the 4th of Muharram, Makkah Mukarramah had a heavy rainstorm. According to Shameem, 71 cars were washed away and the bottom floor of the Haram Shareef was flooded. The airports at Riyadh, Jeddah and Madina Munawwara were closed for several hours. The heavy downpour continued from 6.30 until 8 o'clock.

On the 6th of Muharram, Hakeem Israel arrived. He told us that he had wanted to come for a long time, but was unable to do so earlier. Saadi had told him that a car was about to leave for Madina Munawwara and, if he wanted to, he was welcome to go along. For that reason he arrived without any luggage.

On the 6th of Muharram 1398, a son was born to Zubayr in Saharanpur.

On the 22nd of December, Mufti Mahmood left for London with Maulvi Yusuf Motala ... who had been inviting him to

London for a long time. He went directly to the Darul Uloom in Bolton. During that journey he was involved in many academic discussions and delivered many lectures in various places. At the insistence of Maulvi Yusuf, he also had his eyes treated. He was admitted to hospital on the 5th of January 1978 and an operation was performed on the 6th. He was discharged from hospital on the 11th of January and on the 16th of February he went directly to Calcutta because he still had problems with his eyes.

On the 28th of December 1977, the Iraqi Ambassador paid a visit to the Islamia School in Saharanpur. He laid a complaint that, even thought the school had been named 'The Islamia School', no Arabic was being taught there. The people then mentioned Mazahirul Uloom and he visited it after 'Asr. At the time Qari Muzaffar was away. Maulvi Yunus and Maulvi Muhammadullah showed him the Madrasah, the teaching syllabus and the buildings.

From the 24th to the 26th of December, an Ijtima was held in Allahabad. Upon the request of Maulvi Ubaidullah, Talha and Shahid attended the Ijtima. The final lecture of the Ijtima was delivered by Shahid. Their journey took two weeks and they visited various places.

On the 3rd of January 1978, Maulana Inaamul Hasan left Madina Munawwara. His luggage was loaded before Fajr. He

left soon after Fajr salaah and reached Hafaa'ir in Makkah Mukarramah at 8.

I wanted to accompany him, but was suffering with pain in my right arm. Anyway, Maulvi Ali Mia had written to me that he wanted to discuss some important matters with me. He arrived on the evening of the 2nd of January. I left with him and Qazi Saheb for Makkah Mukarramah on the 7th of January.

On the 14th Maulana Inaamul Hasan left for Karachi, from where he again left for Delhi on the 18th.
Upon my insistence, Zubayr stayed behind and returned to Madina Munawwara with me.

On the 9th of January 1978, Hajji Furqaan, the cloth merchant, married for a second time in Saharanpur.

Also on that day, Hakeem Israel's plane left Jeddah and arrived in Bombay on the 10th.

On the 13th of January, the Jumuah salaah in Kandhla was performed at the Eidgah. I received some letters informing me that a talk was delivered against me, but later it became known that an appeal was made for Rs100 000 in order to renovate the Eidgah. Several people were made responsible for collecting Rs1000 each.

On the 26th of January, Abul Hasan left Jeddah, via Karachi, for India.

On the evening of the 5th of February, the four walls of the inner chamber of the 'Rowdha Mubarak' were repaired. The floor was removed and replaced with marble stones. The work was done during the night after the Haram had been locked. The rubble and broken materials were removed in the morning and buried in a well in some orchard of Madina Munawwara.

On the 15th, for the first time, it was declared that all schools in Saudi were to close for a two week holiday. This was their winter vacation.

On the 25th of February, Zubayr left Madina Munawwara with Abdul Hafeez and returned to India. Abdul Hafeez had offered to take him as far as Delhi. They arrived there on the 28th.

On the 3rd of March, after Jumuah, Mamu Dawood had a heart attack. On Sunday at 8.30 he suffered another heart attack and passed away. He was buried after 'Asr.

On the 10th of March, Maulana Inaamul Hasan left Delhi to take part in a very important Ijtima in Godra. Lakhs (hundreds of thousands) of people normally attended this Ijtima. Many visions of good news were seen. The police and the non-Muslims were astonished that, in spite of the large crowd, no untoward incidents took place.

On the 14th of March, the father of Bhai Abdul Wahab passed away in a hospital in Lahore. After Ghusl and Kafan were performed in Raiwind, he was buried at their home village of Borevala.

On the 18th of March there was a heavy rainstorm and earthquake in Delhi in which forty to fifty people died.

On the 29th of March, Babu Ijaz died of heart failure. He had the attack at one o'clock and died at 2.15.

On the 2nd of April, Abu Bakr, the son of Bhai Abdul Kareem, got married in their Musjid in Bombay. His waleemah was held in Saharanpur as well as in Madina Munawwara.

On the 2nd and 3rd, the fourteenth annual Jalsah took place in Dhadiyan.

On the 8th of April, at the time of Tahajjud, the mother of Maulana Muhammad Kandhlawi passed away in Nizamuddin. She was buried after Thuhr because Maulana Inaamul Hasan was expected to arrive back from Dacca on that day. He had attended the Daccan Ijtima which took place on the 1st, 2nd and 3rd of April.

On the 25th of April, Qazi Saheb left Madina Munawwara. He went to Makkah Mukarramah en route back to Pakistan. After meeting the old workers at Raiwind, he returned home. However, near Sargodha his car was involved in a collision

with a bus. All the passengers, including Doctor Aslam, were injured. They were taken to Sargodha hospital and were later transferred to Lahore. It was a very serious accident, but Allah saved them all.

On the 26th of April, Bhai Mazhar Ali Rajpuri passed away in Peshawar.

On the 27th of April 1978, there were widespread riots and killings in Afghanistan and a revolution ensued. The Russian-backed political party came into power and the previous President Dawood was killed. Very strict measures were taken against the Islamically-inclined parties.

On the 28th of April, Maulvi Abdul Hafeez ... who had left two months earlier to take Zubayr to Delhi ... arrived back in Makkah Mukarramah.

On the 5th of May, one of the jewelers opposite Baabul Majeedi was burgled. Fifty kilograms of gold was stolen. Thereafter policemen were placed on twenty-four hour duty in order to protect those shops. It later came to light that an Irani, who was staying opposite the shop, had broken in and stolen the gold. The owner of the shop went off his head. A few days later the thief was caught at the Jordanian border.

On the 23rd of May a few residents were arrested in Musjid Khaleel in Jeddah. Dawood Sa'ati received the information from his house that people were arrested in Madina

Munawwara as well. Those who were arrested were not involved in Tableegh. It could not be ascertained what the reason for these arrests were. The only thing that could be established was that the order had been issued from 'high up'. Actually, those arrested were Salafis, but amongst them were a few people who were merely arrested as a smoke screen, in order to deceive the people.

On the 23rd of May, Maulvi Sa'eed Khan Saheb arrived in Madina Munawwara from Dhahran. During the day some investigations were made about him as well, but he was not arrested.

On the 31st of May, Maulvi Khaleel's son died after a roof caved in and collapsed. A two-year old boy escaped the accident.

On the 4th of June, while performing wudhu, some blood came out of my mouth. I did not have a nose-bleed. The blood came from my chest. This continued for some time. I was also feeling pain in my right arm, but massaging provided some relief.

On the 6th of June, Abul Hasan sent a telegram to Doctor Ismail. A ticket was telexed to him along with a message, asking him to come immediately. This caused a lot of consternation and worry in India. A few days later, Bhai

Karamat phoned to enquire about my condition. Doctor replied that I was well.

On the 1st of Rajab a letter was sent to Hajji Yakoob, informing his that the Ramadhaan program in Saharanpur had been cancelled for that year. He was given the duty to inform all friends and well-wishers. All of them were asked to spend Ramadhaan in their own localities.

On Friday the 9th of June, after having performed two Jumuahs in my room, it was decided that we should go to the Haram. We could not find place in the shade and Jumuah was performed under umbrellas. It was very hot and as soon as I arrived in my room afterwards, I collapsed.

On the 14th of June, Bhai Ijaz started his homeopathic treatment. Four days later other treatment was introduced.

On the 15th of June we received a telegram from Abul Hasan. He said that he was due to arrive that following Monday and asked that a booking be made for him from Jeddah to Madina Munawwara. He also phoned Bhai Khalji and arranged to stay at his place for one night.

On the 14th, Abul Hasan arrived in Jeddah. He arrived at night, and reached Madina Munawwara on the morning of the 15th.

On the evening of the 15th, Abdul Hafeez saw Rasulullah Salallahu 'Alayhi Wasallam in a dream. *After expressing*

saloom, he told Rasulullah Salallahu 'Alayhi Wasallam: "My Hadhrat is very worried. He does not know how he will appear before you."

Rasulullah Salallahu 'Alayhi Wasallam replied:

انه حبيبنا

"He is our beloved one"

Then he (Salallahu 'Alayhi Wasallam) said:

انه من حزبنا المفلحين الغر المحجلين

"He is of our successful group."

Then, after a short while, he saw Rasulullah Salallahu 'Alayhi Wasallam taking out a box. On it was a beautifully tied white turban and it was shining in splendour. Rasulullah Salallahu 'Alayhi Wasallam opened it with great love and passed his hand over it. With a smile he said: "I have kept this ready for him."

On the 15th of June, Abdul Hafeez again saw Rasulullah Salallahu 'Alayhi Wasallam. *He (Salallahu 'Alayhi Wasallam) was sitting flat on the ground ... looking in the direction of the highly lit-up door of Madrasah Shari'ah. Through the door he saw me lying - greatly troubled.*

Rasulullah Salallahu 'Alayhi Wasallam looked at me and said: "He is indeed troubled, longing to meet us and to see us. And we are longing to meet him, but the matter rests with Allah."

On the 17th of June, Maulana Binori's wife left Karachi permanently to settle in Sakhar. In spite of my attempts to

find out what the reason for this move was, I could not find out. I wrote letters, admonishing both parties that this is not a good thing.

On the 21st of June, Maulana Ali Mia left Bombay and arrived in Jeddah in the middle of the night. The following day, before Maghrib, he left Jeddah by air for Madina Munawwara. He resided at the Bustan Noor Wali. I sent a message through Sa'eedur Rahmaan, who had arrived from Cairo a few days earlier. I asked him to tell Maulana Ali Mia that I was waiting for him to join us for meals. Hence, Maulana came to the Madrasah where I met with him. He told me that he was in Madina Munawwara for a conference that was starting on the Monday. He said that it would be difficult for him to meet me after the conference and that he had deliberately arrived two days earlier in order to have an opportunity to meet with me.

Sheikh Abdul Aziz bin Baaz had also arrived. Many arrests had been made in Makkah Mukarramah and Taif and some of our Tableegh brothers had also been arrested. They called people to their offices and sent them off to prison. In spite of investigations, we could not discover the reasons for the arrests, nor the whereabouts of those arrested.

Maulana Ali Mia asked Sheikh bin Buaz for the reason behind the arrests of the Tableegh brothers. He said that the aim was not to arrest them. He claimed that it was quite possible that, due to false accusations against them, they had been

wrongfully imprisoned. After much questioning and investigation, some of them were released after 43 days.

On the 30th of June, Maulana Ali Mia left for Makkah Mukarramah. On the 5th of July he left for Karachi for the annual Rabita Conference. This conference, that usually took place in Makkah Mukarramah, was hosted in Karachi during that year.

Maulana Qari Tayyib, Maulana Manzoor Numani and Maulana Asad also attended the conference. During the conference all of them stayed in the same hotel and afterwards dispersed to their own places.

On the 29th of June, Mufti Mahmood, after having had his first eye operation in London, had a second eye operation in Calcutta.

On the 30th of June, Qari Tayyib arrived back from America and went directly to Deoband. He stayed there for only one day after which he left for the Rabita Conference in Karachi.

On the 5th of July I attended the launch of Maulana Abdul Hafeez's new Printing House. The first book to be published was 'Abwaabus Sa'aadah'. The first page to be published was sent to Talha and Shahid in Saharanpur.

On the same day I also received a telegram from Muhammad Aslam in which he asked me to withdraw the 'Ijazat-e-Khalifat'

which I had given to Maulvi Yusuf Motala. I sent a copy of this telegram to Maulvi Yusuf and asked him for an explanation. I also wrote a letter to the sender of the telegram in which I said: "I did not give him ijazat because of your recommendation. Thus I am not forced to withdraw it because of your command. Please write to me and give me the reasons for your command so that I may consider it."

However, I received no reply to my letter. Later that year, during Ramadhaan, Maulvi Yusuf arrived in Madina Munawwara and explained that, for some personal reasons, he had been expelled from the Madrasah. That was the reason why the telegram had been sent to me. Previously he had also been expelled from the Madrasah, but he had begged for pardon.

On the 4th of July, Maulana Sa'eed Khan Saheb left for Makkah Mukarramah. Three days later he travelled to Oman where he met up with Maulana Inaamul Hasan and joined him on a journey to London. They were to attend a three-day Ijtima in London. While in London, gatherings were held in various places. On the 1st of August they arrived back in Jeddah and on the Wednesday they reached Madina Munawwara at 4 o'clock. The following day they left for Makkah Mukarramah with all their companions to rest at Solatiyya. That night they performed 'Umrah and slept over at Hafaa'ir.

On the 14th they departed for Karachi. They spent two days there and left again for Delhi on the Thursday.

On the 19th of July, Saadi arrived in Madina Munawwara to take part in the waleemah of Abraar. He had arranged the waleemah himself. A sum of 3500 riyals was spent on the waleemah and a lot of food was left over. I admonished Abraar due to this wastage. Mamu Yamin was also in Madina Munawwara at that time. He had come to visit me in my sickness. He returned to Makkah Mukarramah with Saadi.

On the evening of the 20th of July, Maulvi Ihsaan and Qazi Mahmood arrived in Jeddah and left directly for Madina Munawwara. On the 6th of December, after Eid, they left for Makkah Mukarramah and then returned to Karachi.

On the 23rd of July, Qari Muzaffar lost his temper with the cooks and dismissed them all. For three days he made use of casual laborers after which he appointed one temporary cook. I could not ascertain what the reason for his anger was.

On the 25th of July, Qari Zuhoorul Hasan, who had been paralyzed for some time, passed away.

On the 28th of Sha'baan (India date: 4th of August), Maulvi Munawar and his son-in-law, Maulvi Anwaar, went to Saharanpur in order to spend their Ramadhaan there. Earlier, when I told him not to go to Saharanpur, but to spend his

Ramadhaan in Katyan, he replied: "I will spend Ramadhaan in Saharanpur. Do come along for Allah's sake."

At the beginning of Ramadhaan there were only three people sitting Itikaaf in Saharanpur. By the end of Ramadhaan there were ten. There were also fifty guests.

Itikaaf was performed in the Old Musjid, where Muhammad bin Mufti Yahya performed Taraweeh.
Maulvi Salmaan recited in Qazi Saheb's Musjid.
Khalid recited in the Farrakh Musjid. The Farrakh Musjid was filled right from the beginning of Ramadhaan.
Maulvi Yahya recited in the Taal Musjid.
Shahid recited in my house without any Hafiz to correct him.
In the Qulthumia Musjid, Mukhtar bin Maulvi Muhammadullah recited.
In the Darul Jadeed, Mufti Abdul Aziz recited.
In Darul Uloom, Maulana Salim performed Taraweeh once again.
In the Chatta Musjid six people performed Itikaaf with Mufti Mahmood.

At Maulana Asad's place, Taraweeh was performed by Maulana Arshad. Initially one and a half Paarahs were recited daily. There were up to two hundred guests, 75 of whom performed Itikaaf.

Due to my illness, I remained in my room during Ramadhaan in Madina Munawwara. According to common practice in Hijaaz, Maulvi Muhammad Afriqi and Zubayr Lyalpuri both recited one full Qur'an in my presence.

Maulvi Yusuf Motala and some of his mureeds performed Taraweeh at Habibullah's house.

Maulvi Hashim had arrived in Madina Munawwara, together with his mother. They were staying in the Bengali Ribat.

Hakeem Saad Rashid also arrived on the 4th of Ramadhaan after a tour of South Africa. Maulvi Yusuf Tootla and a few other brothers accompanied him from South Africa.

Qazi Saheb arrived on the 3rd of August (28th of Sha'baan) in order to spend Ramadhaan in Madina Munawwara. He departed again on the 27th of Ramadhaan in order to arrive on time in Chawriyan to perform the Eid salaah. He performed his Eid in Makkah Mukarramah and left for Pakistan on the same day. Although it was the day of Eid in Hijaaz, it was still the 28th of Ramadhaan in Pakistan.

India had experienced heavy rainfalls during the month of Ramadhaan that year. Between Delhi and Saharanpur all rail and bus links were severed. In some places there was tremendous destruction. The newspapers reported that more than a carore (10 million) people were left homeless. Ijaz

Bihari told us that many villages in Bihar had also been washed away.

On the 15th of August, Maulana Sa'eed Khan Saheb felt a pain in his chest. The doctors considered it very dangerous and he was admitted to hospital. On the 20th the hospital allowed visitors to see him, but only a few were allowed in.

On the 21st of August, Sardar Saheb of Jeddah took ill and was admitted to hospital. A week later he passed away and was buried in Janatul Maa'laa.

On the 26th of August, Maulana Abdul Hadi Dinpuri passed away in Karachi.

On the 7th of August, Mufti Mahmood Rangooni arrived in Madina Munawwara from London. He stayed for three days after which he departed for Karachi and Saharanpur. Thereafter he returned to Rangoon.

On the evening of the 3rd of September, the 'Esha adhaan was called at 2 o'clock as usual. Doctor Ismail told us that, according to a television report, the news of the sighting of the moon had been announced. After the adhaan many shots were fired and there was loud hand-clapping coming from the Musjid. After the Fardh salaah, the second Imam of the Haram gave a talk, reprimanding those who clapped hands. The people who started it were two Egyptians. They were both caught and arrested.

On the evening of the 27th of Ramadhaan, General Zia-ul Haq, the military leader of Pakistan spent the evening in the Haram in Makkah Mukarramah. He spent his entire night performing tawaaf and the following morning he arrived in Madina Munawwara where he participated in the Taraweeh and Nafl salaah.

I have been suffering with bad health for quite a number of days. For that reason I am now closing this book. As I have mentioned a number of times ... my friends have not allowed me to stop writing and whenever I remember any tales of our Elders, my fingers itch to write. I thus close this volume and, with regard to any future writing, about that we shall see later.

و آخر دعوانا الحمد لله ربّ العالمين و صلّى الله تعالى على خير خلقه سيدنا ومولانا محمد و آله وصحبه وبارك وسلّم تسليمًا كثيرًا

Muhammad Zakariyya Kandhlawi Muhaajir Madani

1 Rabi Al-Thani 1401
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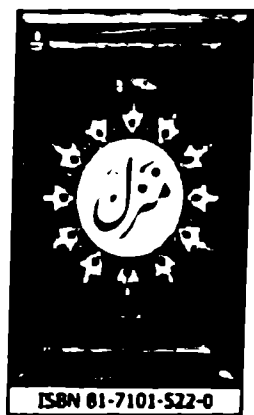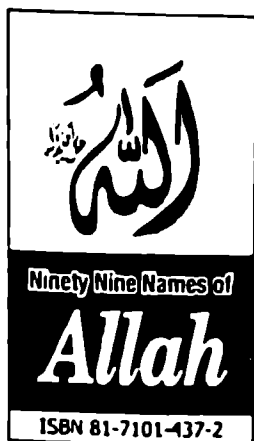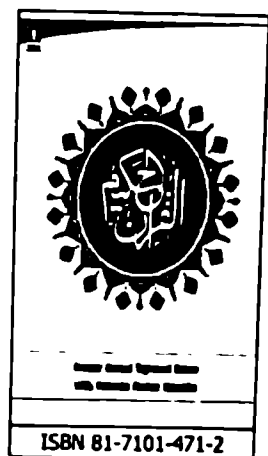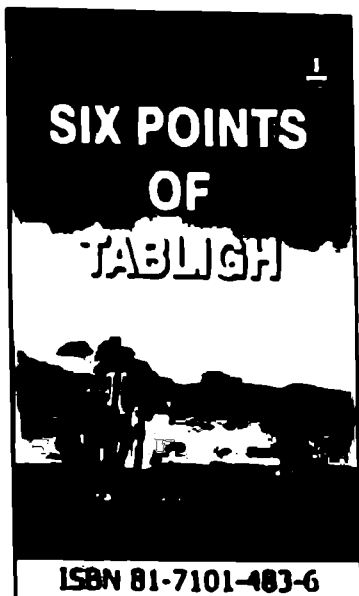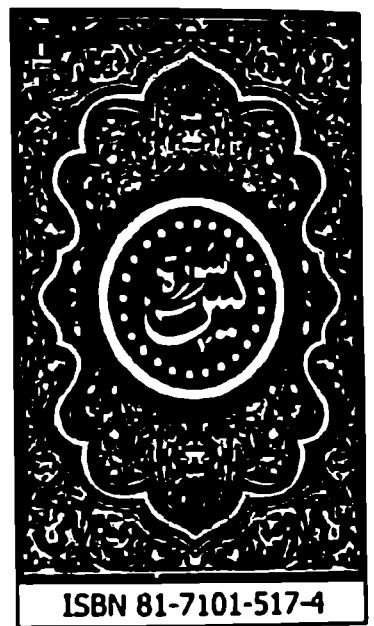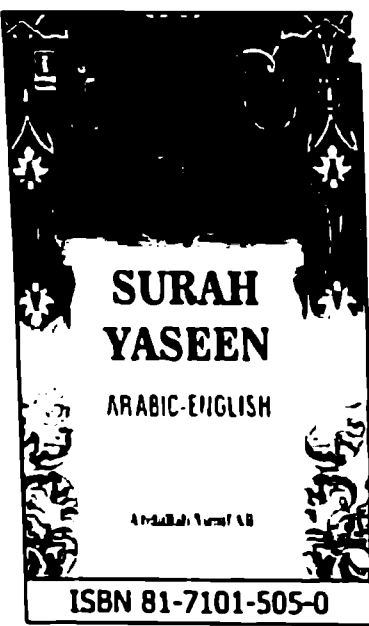
This is the English translation of the Urdu Book "Aap Beti" an autobiography of Maulana Muhammad Zakariyya Kandhlawi (Rah.) The book is the spectrum of different reactions of happy and painful suffering, he observed and faced difficulties to quench the thirst in finding the right path.

After other scholars wrote biographies about him during his own lifetime, he set about writing his own sayings "that which should have been mentioned in it has been left out and that which should have been left out was written." It gives great insight into his initial studies at Mazahir Ulum Saharanpur, his writings, other scholars, tasawwuf. A very interesting and informative about one of the greatest personalities of the nineteenth century.

An excerpt from the Book

Rasulluah Sallallahu 'alayhi wasallam also said: 'That nikah has more blessings in it, in which least expenditure is incurred." It is a pity that we have through our customs made it the most difficult thing. No one knows how many salaahs are left unperformed because of it. Some times a greater museebat [calamity] is this: that the bride's party is sent off just at a time when salaah is to be performed, as a result of which the bride, bridegroom and the whole party miss the salaah. When that is the beginning of the union, is it any wonder that the end of it is arguments, disputes and corruption?